

THE
REPENTANCE
OF PETER

And JUDAS

TOGETHER WITH

THE PRAYERS OF THE

Faithfull, and the Yeres

full ends of wretched

Repentance.

PROVERBS

*of Solomon, with the words of the
Sage, the most famous of the*

LONDON

Printed by *Hughes* and *sons*

at the *sign of the* *cross*

in *Pauls Church*

signe of the *cross*

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THE
REPRINTING
OF P. H. T. R.

And
TOGETHER WITH
THE PRINCIPLES OF THE
Faintness, and the
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the

TOGETHER WITH
A NEW SYSTEM OF
THE

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TO THE VERTVOVS
AND RELIGIOVS LADIE, THE
LADIE MILDRED SAYNDERSON,
WIFE TO THE HONOVRED SIR
NICHOLAS SAYNDERSON, *Knight Baronet,*
encrease of grace in this life, and eternall
glorie in the life to
come.



GOOD MADAME,
there is such a satietie,
if not a surfet of books
at this day, that it
may bee thought as
superfluous to publish
any new worke, as to
carrie timber to the
Wood, or water to
the Sea. In which re-
spect, I had neuer presumed to set pen to paper, but
only that I haue long desired, to giue your Ladiship
some testimonie of my thankfull heart, for the fa-
uours I haue receiued at your hands. And though
I know, that as *Plinie* said of *Traian* the Emperour,

you are most sparing in prizing and valuing the benefits you bestow, because you give them freely and put them not out to vsurie: yet if I should dissemble them, I might iustly be condemned of grosse ingratitude. I acknowledge you haue opened euen the fountaine of your good opinion to me, which hath flowd as it were with a full streame of pietie: and so many waies hath your vertue refreshed and relieued me, that I may truly say, as once *Furnius* said to *Cæsar*, I shall liue and die vnthankefull. For when I haue done all I can, I cannot sufficiently conceiue the thanks which you deserue. I am bold therefore, to present these poore fruits of my labours vnto your Ladiship, to be a publike witnesse and pledge to all posteritie of my dutifull affection towards you. And though this paper-gift bee too base a recompense for your vnderferued fauour; Yet it being the best which my pouertie can affoorde, I doubt not, but according to your milde disposition, you will accept of it: respecting rather the affection of the giuer, then the worth of the gift, for if I were able to giue more I would performe it. I am not ignorant, that in publishing these my weake Meditations, I shall expose my selfe to a thousand censures of curious and carping Readers: but I had rather be taxed of rashnesse in this behalfe, then iustly blamed for want of dutie. How meane soeuer they be, if they may any way benefit the Church of God; especially, if they may be any small meanes, to further your godly endeauours in the way of Christianitie, and to build you vp towards the Kingdome of heauen; I shall gaine that which I most desire. And thus.

Epistle Dedicatorie.

thus I commend your Ladiship to God and to the
Word of his grace : beseeching him, that what soe-
uer good beginnings hee hath wrought in you, hee
will perfit the same, vntill the comming of Je-
sus Christ, that your last worldly day
may be your assured entrance to
euerlasting glorie.

(* *)

*Your Ladiships in all Christian
duties obliged.*

CHARLES RICHARDSON.

thus I commend your Labours to God and to the
Word of his grace: beseeching him, that whatso-
ever good beginnings he hath wrought in you, hee
will perfect the same, untill the coming of Je-
sus Christ, that your last worldly day
may be your assured entrance to
everlasting glory.

(***)

Your Labours in all Christian
duties obliged.

CHARLES RICHARDSON.



To the Reader, Knowledge, Faith,
and Holinesse, the beginning of life
Eternall.

IT is charitie to feede with the bread of this
life. It is more to feede with the Bread of
life: because the first nourisheth the mortall
flesh; and the other the immortal soule.
Therefore bread, be it neuer so common,
looseth not its goodnesse and Books of diuine learning, are
not lesse valuable, because they are more plentifull. It is
profitable to write many Bookes of one subiect, in the vni-
tie of Faith and varietie of stile. For in Scripture the law
it selfe was many times and many wayes uttered: and ex-
amples of one kind are often remembered to diuers purpo-
ses; which caused S. Paul to write. Brethren let it not bee
griuous vnto you to heare the same things againe. As
our Saujour put Peter and Iudas into one Barke, so the
Author of this worke hath put them both in one Booke.
And for the same cause that Christ preserued together a
good and euill Apostle, hath this skilfull workman, compi-
led together good and euill Repentance. Wherein example
yeelding precepts, teacheth better then precepts: that you
may see that verified. Two shall be in one house, one shall
be receiued the other refused.

It is a fauour in the question of right and wrong, to say
and shew, what is right only, and not to declare the wrong,

123467 or to manifest what is wrong, only the one cannot demonstrate the right. But Almighty God and his Ministers, doe not onely shew the one but teach the other: especially in this doctrine of Repentance, without the knowledge whereof all knowledge in the minde is but like a dreame, and all paines but the washing of the Moore. Onely the true penitent when he awaketh shall be satisfied with the Image of God, which made Otho the Emperour to cause his kitchen-boyes to treade vpon his necke, Et vilissimam dei creaturam conculcare, and trample vpon him the vilest creature of God. The penitent man hath but seuen steps to heauen, which are shewed out in the seuen penitentiall Psalmes, the conscience and shame of sinne, the feare of punishment, the sorrow for the offence, the desire of amendment, the firme beliefe of pardon, the mistrust of his strength, the longing after heauen, with the apprehension of Iesus Christ the way vnto it. Hee that doth these things shall neuer faile. But let me say of these treatises as the Angell said to Cornelius, Simon Peter is at Ioppe, send for him, he shall shew thee what thou shalt doe. This Booke in the sorrow of Peter, shall teach thee to repent exemplarily, and by the example of Iudas to dread hypocrisie the way to desperation. Farewell,

EDW. TOPSELL.



THE
REPENTANCE
OF PETER AND

I V D. A S.

M A T T. 26. V E R. 69. 70.

69 *Peter sate without in the Hall, and a maide came to him, saying, Thou also wast with Iesus of Galile.*

70 *But he denied before them all, saying, I wote not what thou sayest, &c. To the end of the Chapter.*



N this Chapter and the next that followeth, the Holy Euangelist doth at large set out the History of the passion and suffering of our Sauour Christ, together with all the circumstances and seuerall partes thereof.

Now in these words the course of the Hi-

story is interrupted, to inserte a brieffe narration of the fall and repentance of the Apostle *Peter*: which was ne-

B

cessarily

Verse 34.

cessarily done, that the truth of that which Christ had foretold him, namely that before *the cocke crow*, he should *denie him thrice*, might appeare.

Luke 18. 31.

2. Tim. 3. 16.

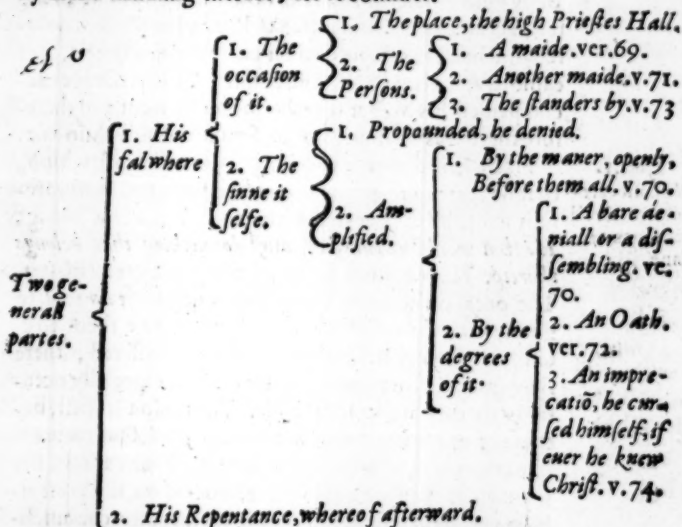
2. Pet. 1. 21.

Rom. 15. 4.

Psal. 37. 24.

It is worthy to bee obserued, that all the foure *Euangelists* doe diligently describe this Story of *Peters* fall. Manie things there are, which some one of the *Euangelists* doe make mention of, which are omitted by all the rest. But here, as if they had taken consent, they all leaue this registred to all posteritie. Shall we thinke, that they are delighted in blasing and publishing this horrible and shamefull fault of their fellow Apostle? Indeed carnall men loue to rippe vp other mens vices, either to satisfie their owne enuie and malice, whereby they are moued to disgrace and defame their brethren: or to commend their own righteousness and holinesse aboue other men, as the proud Pharisee dealt with the poore *Publican*. But farre be it from vs to imagine, that so holy men, being inspired, and, as it were, *led by the Holy Ghost*, should be carried either with enuie or arrogancie in this case. But as their heart and pen was guided by the Lord in the rest of the Scripture: so no doubt they were also directed in this particular, and that for the publique benefit and great good of the whole Church. For as *Whatsoeuer things are written, they are written for our learning*: so this narration is richly furnished with many excellent and heauenly instructions for our vse. For first of all, it hath pleased the Lord in Saint *Peter*, the chiefe of the Apostles, to giue vs a memorable example of the frailtie and weaknesse of mans strength, if he bee left neuer so little to himselfe. Secondly we may see in it the beginning and progresse of sinne, how being yeelded to at the first, by degrees it commeth to the height. Thirdly wee may behold as in a glasse, the great loue of God towards his children, who will not suffer them to perish in their sins, *nor cast them off when they fall*, but *mercifully putteth vnder his hand*, as *Dauid* saith. Last of all, wee haue here a liuely patterne of true and sound repentance, for our direction

rection in the like case. All which are most necessarie to be knowne, and therefore the Holy Ghost would haue the Story related by all the Euangelists. As then it hath pleased the Lord to vse such diligence in setting it down: so let vs vse the like diligence in attending to it for our benefit and edification, And that we may proceed orderly in the handling thereof, let vs consider.



2. His Repentance, whereof afterward.

Peter sate without &c.) It was a dutie of pietie in the Apostle Peter, to follow his Master to this place; and a great argument of his loue towards him, aboue all his fellowes For it is said before in this Chapter, that how-
foeuer Peter followed a farre off, yet hee came after to the high Priestes hall and went in, and sate with the seruants to see the end. It was an honest affection in him, that he did not hide himselfe, as the other Disciples did, Who all forsooke their Master and fled: but did earnestly desire to see what the issue would bee, and what would become of Christ. All this, I say, was commendable in the Apostle.

But because our Saujour had forewarned him of the weaknesse of his nature, and had plainly told him, that *before the cocke crowe he should denie him thrice*: he should rather haue kept himselfe close in some secret place, then thus to offer and expose himselfe to temptation, and to the occasions of sinne. He could not but know that euery body would obserue and take notice of him about all the rest, because he had bin such a tickler in his Masters quarrell, and had cut off one of their eares with his sword, that came to apprehend him. And besides, he had alwayes accompanied his Master whether soeuer he went and therefore there was no hope, that he should escape vnknowne.

Dott. 1.

We must carefully auoide all occasions of sinne.

From hence then wee learne for our first instruction, that he that would preserue himselfe from sin, must carefully auoide all the occasions thereof. It is a true saying, *He that would not euill doe; must doe nothing that belongs thereto*. The occasion in euery thing is a great matter. The occasion of good preuaileth much to draw men to good, and the occasion of euill, to draw them to euill, even when before the occasion bee offered, there is no great desire to either of them. But especially occasions to euill are most forcible. The reason is, first, because of our selues we are so prone to euill. Our nature is like drie wood, which is apt to kindle, as soone as euer fire is put to it. So giue a man the least occasion, and presently he yeeldeth to sinne. There is no speedier coniunction of fire and gunpowder, or of fire and towe, or tinder, or any other such combustible thing, then theris between our corrupt nature and sinne vpon the least occasion, vnlesse the grace of God doe preuent it. There needeth no Deuill to tempt vs; let but any occasion be offered, and we straight way become tempters to our selues. It is a true saying, *No man is hurt but by himselfe*. The Diuell, and all the Diuels in hell could not preuaile against vs, if our owne hartes, by yeelding to euery occasion of sin, did not betray vs. And this is that which the Apostle

*Nemo leditur nisi à se.
Nihil mihi contrarium est, nisi ego ipse. Mecum est qui quid mihi nocere potest.
Bern. Med. c. 11.*

Iames

James saith, Every man is tempted; when hee is drawne away, and entised by his owne concupiscence. Wee harbour a secret enemy in our owne bosomes, without which wee could not so easily be overcome. As wee see in our Saviour Christ, who saith of himselfe, that the Prince of this world came to him but he found nothing in him. The Diuell tempted and assaulted him with might and maine, but because there was no corruption in his nature to worke vpon, he could not preuaile. Yea holy Iob, against whom Heaven and earth might seeme to conspire so long as he hurt not himselfe by impatientie, hee was not hurt by all his afflictions, but rather became more famous thereby, being set forth as a patterne of patience to all posterity. So would it be with vs, were it not that we are as ready to lay hold vpon euery occasion of sin, as the Diuell or the world is to offer the same vnto vs. The truth of this point appeareth in many examples in the Scriptures. *Euen* the Mother of vs all, had no sooner an occasion of sin offered her, by the beholding the fairenesse of the forbidden fruit, but presently shee consented to the suggestions of the Serpent. Neither did this corruption rest in her; but it hath likewise ouerspread all her posteritie. *When the sonnes of God saw the daughters of men that they were faire, they tooke themselves wives of all that they liked: Iosephs* Mistresse no sooner cast her eyes vpon Ioseph and sawe that he was a faire person, and well favoured, but straight shee intised him to commit folly with her. *When* Dinah the daughter of Iacob, in a curious humour, beganne to walke out to see the daughters of that countrie: though it is like shee went not with any such purpose, yet occasion being offered, shee lost her virginity. *When* Achan sawe in the spoile a goodly Babylonish garment, and two hundred shekels of siluer, and a wedge of gold of fifty shekels weight, presently he coveted them, and tooke them. Yea *Dauid* a man otherwise after Gods owne heart, as soone as euer he saw Bathsheba washing her selfe, by and

Jam. 1.14.

Iob. 14.30.

Diabolus plus confidit in adiutorio carnis, quam magis nocet domesticus hostis. Illa perit ad subuersionem meam, cum illo sedus inuit. Bern. Med. cap. 15.

Iam. 5.11.

Gene. 3.6.

Gene. 6.2.

Gene. 39.6.7.

Gene. 34.1.2.

Iosh. 7.21.

1. Sam. 13.14.

2. Sam. 11.2.3.4

*Diabolus dum
decipere quen-
quam querit,
prius naturam
vnius cuiusq; in-
tendit, et inde se
applicat, unde
hominem aptum
ad peccatum in-
spexerit. Bern. de
ordine vite.*

Use. I.

*ne confundat ho-
m. et. mag. et. om.
et. mag. et. om.
et. mag. et. om.
et. mag. et. om.*

Iob. 31. 13

Eccle. 9. 4. 5.

8.

11.

Gene. 39. 10.

by lusted after her, sent for her, and lay with her. So violent is mans corrupt nature in apprehending euery occasion that may drawe him to sinne. Againe another reason bereof is this, because the Demill is so ready to watch euery occasion, and whensoever hee seeth vs any whit inclining, there he taketh aduantage, and bendeth all his force against vs.

This Doctrine serueth first for admonition 1. that wee be careful in performing this dutie. As the Marriner is careful to auoide all the rockes and sandes which might be occasion of shipwracke; so should wee with like care and diligence auoide all the occasions of sinne. To this end, we must examine our selues to what sinnes we are most addicted, and what haue beene the occasions, whereby we haue beene prouoked to the committing thereof; and when we haue found them out, wee must shunne them as wee would doe a Serpent. To giue instance in some particulars. If any man be giuen to whoredome, he must follow the practise of *Iob*; *VVho made a conenent with his eyes, that he would not looke vpon a maide*. To which purpose the sonne of *Sirach* giueth good counsell; *Use not saith hee, the companie of a woman that is a dancer, lest thou bee taken by her craftinesse. Gaze not vpon a maide, that thou fall not by that that is precious in her*. And a little further. *Turne away thine eyes from a beaustifull woman, and looke not vpon others beaustie; for many haue perished by the beaustie of women*. And againe; *Sit not at all with an eithers mans wife* (namely, without warrant, either from thy generall or particular calling) *neither banquet with her, lest thine heart encline vnto her, and so through thy desire fall into destruction*. The feare of this danger, made *Ioseph* so careful as hee was, who knowing the lewde minde of his Mistris would not onely not consent to lye with her, but not so much, as to be in her companie. But because many times it is hard to rule the eye, but it will be full of adulterie, as the Apo-
stle

file Peter saith, and will cause a man to looke upon a wo-
 man to lust after her: therefore, besides all a mans owne
 endcauour, he must earnestly pray vnto God, as *Dauid*
 did; *Turne away mine eyes from beholding vanities: let*
 a man bee inclined to drunkennesse; hee must follow the
 aduise of *Salomon*. *Looke not upon the wine when it is red;*
and when it sheweth his colour in the cup; hee that knoweth
 the weaknesse of his braine; and how easily he is ouer-
 taken, hee should vterly abstaine from strong drinke. Bet-
 ter were it for him to drinke water all his life; then to fall
 into so filthy a sinne. The Prophet *Isaiah* pronounceth a
 heauie woe vpon all such; *as rise up early to follow drums*
kenneffe; and continue till night; that the wine doe inflame
them; that is, such as are not carefull to auoide the occa-
 sions of this fittie. So likewise, if a man bee inclined to
 swearing, or to any other abuse of the tongue; because,
 as *Salomon* saith; *in many words there cannot want in-
 quittie;* he must doe as *Dauid* did in the like case, *emen take*
heed to his wayes; and keepe his mouth bridled; that he may
not sinne with his tongue. But because the tongue, though
 it bee but a little member; yet it is an vnruly still; and
 can hardly bee ramed by the industry of man: therefore,
 hee must pray with *Dauid*, *Set a watch, O Lord, before*
my mouth; and keepe the doore of my lips. The like may
 be said of anger and all other sinnes whatsoever.
 That wee watch continually ouer our hearts in re-
 gard they are so prone and so easily drawne to sinne;
Keepe thine heart with all diligence saith Salomon; wee
 should watch and ward ouer our heartes, more then any
 treasure in the world. And it is the exhortation of the
 Apostle: *Take heed, brethren; least there be at any time in*
you of such an euill and an unhelping heart, to depart away
from the living God. Wee must at all times haue speciall
 regard to the heart; or els wee cannot stand. So also the
 Apostle *Peter*; *Be sober; saith he, and Watch.* And though
 a man bee otherwise haue so sober, yet if hee doe not
 watch

2. Pet. 2. 14.

Matth. 5. 28.

1. p. 6. d. 11. 11.

Psal. 119. 37.

Prou. 23. 31.

Isa. 5. 11.

Prou. 10. 19.

Psal. 39. 1.

Iam. 3. 5. 8.

Psal. 141. 3.

Vsc. 2.

Prou. 4. 23.

Heb. 3. 12.

1. Pet. 5. 8. & 4. 7.

Math. 26. 41.

Gen. 38. 15. 16.

Vse. 3.

1. Pet. 4. 4.

Ephes. 4. 19.

watch against the occasions of sinne, hee is easily overcome. And it was the charge which our Sauour gaue his Disciples, *Watch and pray that yee enter not into temptation.* As the Iaylor, watcheth ouer the prisoner, for whose escape hee is to answer: so must wee watch ouer the corruptions of our owne heartes. We must take notice of our pronenesse to sinne in euery part of the body and faculty of the soule, and giue diligent heed that it breake not buy, to the dishonour of God, and offence of our brethren. For want of this care, many of Gods children haue bene ouertaken with gricuous sinnes. As we haue a fearefull example in *Iudas*, who going forth about a lawfull and honest businesse, namely to see his sheepshearers; and intending no euill, yet meeting with an occasion, because his heart was not guarded, hee defiled himselfe in a very vile and filthy manner. Yea many times euen in those things which wee knowe to bee euill; and whereof we are convicted in our owne consciences, wee are so blinded for want of this care, that we rush into them. As the Mariner knoweth all the dangerous rocks and straites in the Sea, yet many times for want of present heed, he rusheth vpon them and suffereth shipwracke.

Secondly, this Doctrine serueth for the reproofe of all those, that are so farre from auoiding the occasions of sinne; as that they rather seeke them, and follow after them. Neuer reasonous beaſt did more eagerly pursue the pray, nor hunger fish mote greedily follow the bait, then they doe hunt after occasions of sinne: *running into all excess of riot and marking all uncleansse, euen with greedinesse*; as the Apostle saith. What madnesse is this for a man thus to expose himselfe vnto danger, as if the flesh were not prone enough of it selfe vnto that which is euill? There is no man will bring a great deale of fire straw, into an house where fire is, and leaue it there, ylesse hee meane to fire the house. So no man will wilfully

fully rush vpon the occasions of sinne, but hee that is carelesse of his soule. *Blessed is the man* saith Salomon, Pro. 28. 14. *that feareth alway, but he that hardneth his heart shall fall into euill.* And it is a good speech of *Ecclesiasticus*, Hee Ecclesiast. 3. 27. *that loneli danger shall perish in it.* It is in vaine for men in this case to boast of their owne strength; For as wee see by experience; that a weake man that is alwayes out of gunshot, is likely to liue longer then a strong man that is euill in the midst of the pikes: so a weake Christian, that by all good meanes guardeth himselfe from occasions of euill, is more like to bee preserved from sinne, then hee that presuming of his owne strength, is carelesse of danger, and therefore shunneth no prouocations whereby he may be overcome.

¶ *In the Hall.*] This action of *Peter* in it selfe was not simple euill. For howsoeuer hee was among the prophane seruants of the high priests, yet he had nothing to doe with them; there was no societie at all betweene them: yea the end of his being there, was farre different from theirs. For they were there to doe seruice to the high Priest, in abusing and disgracing of our Saviour Christ: but hee was there, as hath beene said, in an honest affection to his Master to see what would become of him. But though the occasion of his being in this place was honest, and the end good: yet the very place it selfe, and the companie is hurtfull to him, and ministreth diuerse occasions and temptations of sinne. Hee had preserved himselfe from this fearefull fall, if hee had fledde with the rest of his fellowes, and hidden himselfe as they did. Joh. 18. 18. But when once he was bold to enter into the Hall of the wicked high Priest, though hee did it not with any purpose to denie his Master, yet there he met with temptations, wherby he was overcome. He sate among the prophane persons by the fire to warme himselfe: but it had beene better for him to haue frozen with colde, rather then to indanger himselfe in this manner.

Doct.

We must shun
the company
of wicked men.

Mat. 16. 16.

Pro. 4. 14.

19.

*Noluit non Deus
negligenter au-
dire quod tam
diligenter studuit
enarrare. Si e-
nim nec folium
de arbore sine
causa; nec unus
ex passeribus sine
Patre caelesti ca-
dit super terram,
putem ego de ore
Sancti Euange-
listae superfluum
defluere verbum?*
Bern. super
Euang. Missus est
Homil. cap. 1.

1st. 3. 40.

Pro. 9. 6.

Psal. 13. 4.

Psal. 26. 4.

5.

1am. 4. 4.

Exod. 20. 5.

This example doth teach vs, not to sorte our selues, nor to conuerse with wicked men euē in things other-
wise not vnlawfull, least by their familiarity wee bee
drawnt to sinne. This Apostle *Peter*, who whiles he was
in the companie of his fellow Disciples, did confesse
Christ Iesus to be the same of God, and our redeemer, now
ioyning himselfe with these prophane and lewd persons,
is brought in shamefull manner to denie him. For this
cause the holy Ghost pressech this dutie in so many pla-
ces of the Scripture. It is the exhortation of *Salomon*,
*Enter not into the way of the wicked, and walke not in the way
of euill men. Auaide it, and geue not by it; turne from it,
and passe by.* Where wee see, the holy Ghost cannot satis-
fie himselfe in vrging this dutie. We may not thinke that
this is any idle repetition, to set downe one precept in so
many wordes. No, it were blasphemie to imagine an idle
sillable to be in the Scriptures. It is set downe therefore
to teach vs, that the duty is of great moment, and chief-
ly to bee regarded of vs. Yea this Apostle, labouring to
confirm the new *Connertes*, amongst many other exhor-
tations, he vrgeth this with great vehemency, *Save your
selues from this forward generation.* Imploying, that the
performace of this dutie, was as much as their soules
were worth. Which *Salomon* also insinuateth in ano-
ther place, saying, *For sake the wicked, and yee shall liue.*
And *Dauid* maketh it a marke of a true member of the
Church, that in *his eyes a vile person is contemned.* And his
owne practise was answerable hereunto, as himselfe tes-
tifieth, *I haue not saith hee, haunted with vaine persons,
neither kept company with the dissemblers. I haue hated the
assemble of the euill, and haue not companied with the wic-
ked.*

And great reason is there, why all the children of God
should be carefull to performe this duty; for first, all
wicked men are Gods enemies. As *St. Iames* saith, *who so-
euer will be a friend of the world* (as all vngodly persons
are)

are) *maketh himselfe the enemy of God.* Yea they hate God and his seruice and worship, as the Lord himselfe saith. And therefore how can they that professe themselves to be the children of God, hold any familiarity with them? It were treason in a subiect, to lue in friendship with one that is a professed enemy to the King. Much more is it treason in the subiects of the King of heauen, to haue society with those that are deadly enemies to his maiesty. And therefore, when *Iehoshaphat*, otherwise a good King, would ioine in league with *Abah* a wicked wretch, *Iehu* the sonne of *Hanani* the seer, welcomed him home with this salutation. *Wouldest thou helpe the wicked, and loue them that hate the Lord?* ^{2 Chron. 19. 2.}

2. They are odious to God, as they hate him, so he hates them, as *Dauid* saith, *Thou hatest all them that worke iniquity.* Now we should all be perfit, as our Father which is in heauen is perfit. And we should shew forth the vertues of him that hath called vs out of darknesse into his marvellous light. This therefore being a vertue in the Lord, wee should labour to imitate it. As the Lord commendeth the Church of *Ephesus* for it. *Thou hatest, saith he, the workes of the Nicolaitans, which I also hate.* And this doth *Dauid* professe of himselfe. *I hate the workes of them that fall away.* ^{Psal. 5. 5.}

Where by the way, hee teacheth vs, how our hatred must be qualified: namely, that wee must not hate the persons, but the workes of wicked men. For as for their persons, they are the creatures of God, yea and our owne flesh, as the Prophet saith: And for a man to hate his owne flesh, it is vnnaturall. But their vices and sinnes we are to hate, euen with a deadly and a perfit hatred. ^{Mat. 9. 43.}

3. They are the Devils weapons, whereby he doth more preuaile with Gods children, then by any other meanes. Other occasions are dumbe and cannot plead for themselves, but by our own tongues: But these will be importunate suiters to drawe vs to sin: And therefore, they may be well called euen the Devils strength without ^{1 Pet. 2. 9.}

C 2 whose ^{Apos. 2. 6.}

^{Psal. 101. 3.}

^{Isa. 58. 7.}

^{Ephes. 5. 29.}

^{Psal. 139. 21. 22.}

a Sub specie in-
cuditatis vene-
num insundunt
bonis. Ambros.
Offic. lib. 1. c. 20.
Pro. 18. 8.
Pla. 119. 21.

Pro. 13. 20.
Gen. 13. 10. 11. 12
13. 17. 18. 19.
& 14. 12. 13. 14.
& 19. 16. 17. 18.

Num. 16. 16.

Apoc. 18. 4.
Qui iunguntur
in culpa, non se-
perantur in pe-
na. Cyprian. lib. 1.
Epist. 4.
Euseb. eccle. hist.
lib. 4. cap. 14.

whose helpe his assaults are but weake. But then are they most powerfull, when they are of our kindred, or such as we loue & fauour, then especially if they be wittie, they are most pernicious, a for whiles with their witte they make vs merry, their words, as *Salomon* saith of the flatterer, *goe downe into the bowels of the belly*, and fill euen the inward parts with deadly poyson. 4. Their company is dangerous. For the wrath of God hangeth ouer the head of all wicked and vngodly men, as *Dauid* saith; *Cursed are they that doe erre from thy commandments*. And therefore if we conuerse with them, there is danger that we should be enwrapped in their punishments, when the wrath of God breaketh out against them. As *Salomon* threatneth. *The companion of fooles shall be afflicted*. And so wee see it fell out with *Lot*, who by the fruitfulnessse of the place, being drawne to liue in *Sodom*, where the men were wicked; and excedding sinners against the Lord, when they were taken prisoners, he was taken prisoner with them. And had not the Lord beene mercifull vnto him, he had perished in the generall ouerthrow of the city. And therefore, when the Lord was about to destroy *Carah* and his company for their rebellion, *Moses* chargeth all the congregation, to depart from the tents of those wicked men, and to touch nothing of theirs; least they perish in all their sinnes. And it was the voyce of God from heauen concerning *Bablon*, *Goe out of her my people, that ye be not partakers in her sinnes; and that ye receiue not of her plagues*. Hence was it, that the Apostle *John* comming into a bath at *Ephesus* to wash himselfe, and finding there vnlooked for, *Cerintus* that wicked heretike, straight way leapt backe, and departed vnwashed, saying to those that were with him; *Let vs flee from hence, least the bath fall vpon our heads, wherein this enamy of Gods truth is washed*. 5. Their company is contagious, and there is great danger to be infected by them, wicked men for the most part hold the old rule, *The more the merrier*. And therefore, as,

stonew

Salomon

Salomon saith, they will entise and draw on others to come with them, and to cast in their lot &c. As it is the Devils desire to make many partakers of his owne damnation: so his instruments haue the same affection. They that are bad would make the good bad also, that they may be like themselves. As (they say) he that hath the plague running on him, hath a desire to infect others: so he that is infected with any vice, laboureth to make others as bad as himselfe. As we see in drunkards, and swearers, and such like, they loue none but such as will swill and drinke, and sweare and swagger with them. And as wee haue heard before, the danger in this case is the greater, because of our selues we are * all so apt and prone to sin we are all of vs too apt schollersto learne that that is naught. As the Painter with a light hand, and running pencill, can expresse the wrinkles, & warts, & moles in the face; but not so easily the face it selfe: sowe are hardly brought to follow the vertues of our friends, if any be; but for their vices we imitate them without any labour. It is with vs in this case, as with one that hath bene long weakened with sicknesse: that as he can hardly come abroad; but he taketh some cold, and is the worse for it: so it is as hard for vs to come into lewd company, and receiue no hurt. If they cannot cause vs wittingly to yeeld to sinne, yet they will giue vs some staine at vnawares. And therefore, Salomon giueth vs good counsell: *Make no friendship with an angry man, neither goe with the furious man, least thou learne his waies, &c.* The like may be said of all other sins. And Bernard hath a good saying to this purpose. It is as hard for a man to preserue his goodnesse, in the midst of euill men; as it is hard to keepe his health, in the midst of serpents. For there is a secret poyson both in their words and deeds, which fretteth and infecteth whomsoever it touceth: as the Apostle speaketh of *Hymeneus* and *Philetus*. Hence is it, that by reason of the manifold sinnes that beare sway, the Apostle saith, the times are perilsous

Pro. 1. 10. 11. 14.
Noui ego hoc le-
culum moribus,
quibus sit. Malus
bonum malum
esse vult, ut sit
sui similis. Plant.
Trinum.

* Dociles imi-
tandis turpibus
& prauis omnes
sumus. Iuuen.
Sat. 14.
Ad deteriora sa-
ciles sumus. Sen.
Epist. 97.

Seneca. Epist. 7.
Si quis magistrū
cepit improbum,
ipsum animum
agrotum ad de-
tiores partem
plurūque appli-
cat. Terent. And.
Pro. 22. 24. 25.
Non tuta tibi
tua bonitas ob-
lata malis, non
magis quam sa-
nitas vicino ser-
pente, de confid.
ad Eg. lib. 4o.

2 Tim. 3. 1. 2. 3.
 " Aliquid mali
 propter vicinum
 malum.

Eraf. adag.
 Eraf. de lingua.
 Dum spectant
 lesos oculi la-
 duntur & ipsi.
 Ouid. de remed.

2 Heredit tibi a-
 uaritia quan-
 diu auaro sordi-
 dog conuixeris.
 Incendit libidi-
 nes tuas aduile-
 rorum sodalitia.

Sen. Ep. 104.

Eccles. 13. 1.

Eccles. 13. 1.

Pro. 6. 27.

Exod. 23. 32. 33.

& 34. 12.

15. 16.

Deut. 7. 2.

3.

4.

Psal. 106. 35. 36.

times, such as it should be hard for a man to keepe faith & a good conscience in them. It is a true prouerbe, " *Much euill comes by an ill neighbour.* He that dwelleth by a man that halceth shall learne to limpe of him. He that liueth daily among them that stammer, shall in time learne to stut like them. And he that is much conuerfant with them that haue bleare eyes, is in danger to catch the disease himselfe: So he that is familiar with wicked men, will in time become as bad as they. " Let a man liue with a base couetous person, & couetousnesse will strik vnto him. Let him keep company with whore-masters, and it will set his lusts on fire. And as Ecclesiastius saith, *He that is familiar with the proud, shall be like vnto him.* As it is hard for a man to goe into a mill, and not to haue some meale sticke on his cloathes; or to touch pitch and not be defiled with it; or to walke much in the Sunne and not to be tanned and sunne-burnt; or to take fire in his bosome, and his cloathes not be burnt; or to goe into a pest-house, and not take infection: so it is as hard for a man to come into lewd and profane company, and not be tainted with some vice or other. For this cause the Lord gaue such straight charge to the people of Israel, that they should haue no dealing with the inhabitants of the land of Canaan, *Thou shalt make no covenant with them, nor with their Gods. Neither shall they dwell in thy land, least they make thee sinne against me.* And againe, *Take heed to thy selfe, that thou make no compact with the inhabitants of the land, whither thou goest, least they be the cause of ruine among you.* Least when they go a whoring after their Gods, some man call thee, and thou goe a whoring also. And againe, *Thou shalt make no covenant with them: Neither shalt thou make mariages with them, neither giue thy daughter to his sonne, nor take his daughter to thy sonne. For they will cause thy sonne to turne away from me, and to serue other Gods:* And how true this was, the euent made it manifest. For they neglecting this strict commandement of God, were mingled among the heathen, and

and learned their workes: And serued their Idoles, which were their ruine, as *Danid* saith. And we haue too much prooffe of this, euen in our owne experience. For as wee see the riuers, which otherwise of themselues are sweet & fresh, yet when they runne into the sea, become salt: so many young men and women, who in their young yeeres whiles they were kept in by good education, were of great towardnesse and good hope: afterwards falling into ill company, haue bin corrupted & grown most dissolute. And indeed a man though otherwise well affected: yet when hee shall liue in such places, where hee shall neuer heare good word, but swearing and lasciuious speaking &c; neuer see any good example, but open contempt of godlinesse, and all vile practises that may be; by little and little it quellerh his hatred of these things, and maketh them seeme lesse offensiu to him. For as a burning fire-brand, if it be cast into the snow, will soone be extinguished: so euen a great measure of zeale will soone be quenched among wicked company. Yea it will come to passe, that when men haue past the day in vanity and foolish delights (such as euill companions will continually suggest,) they shall be altogether vnfitte, with any reuerence, either to pray or reade, or performe any other good duety. And therefore *Danid*, as it were in a holy indignation, chideth wicked persons away from him. *Away from me ye wicked: for I will keepe the commandements of my God.* Insinuating that he could not set himselfe to the performance of any holy duty; with that seruency he ought, as long as such lewd companions were about him. And knowing his owne weakenesse in this case, he prayeth earnestly, *incline not mine heart to euill, that I should commit wicked workes with men that worke iniquity, &c.* So that to conclude this point, we may say of frequenting ill company, as they were wont to say in a common prouerbe in *England* of going to *Rome*, he that goeth to *Rome* once seeth a wicked man; he that goeth twice, learneth to know him, hee that

Psal. 119. 119.

Psal. 141. 4.

*Will. Synop-
controuer. 4.
quæst. 10. part. 9v.*

that goeth the third time, bringeth him home with him.

2.Pet.2.7.8.
in Casariis?
 Beza ibid.

Psa.120.5.

Jsa.6.5.

Vse.1.

Uras.de lingua.

Last of all, if it doth fall out, that we be not infected by conuersing with wicked persons (which is almost impossible, without a great measure of Gods grace) yet if there be any sparke of true goodnesse in vs, wee cannot chuse but be grieued about measure with their vngodly practises and sinnefull courses. As it is said of *Lot*, who though by the grace of God he was preserued from contagion in the midst of *Sodome*, which was as it were a pitch-barrell, euen a sincke of sinne: yet *his righteous soule was vexed* (as though he had beene vpon the racke (for so much the word signifieth) *with the vncleanly conuersation of the wicked and in seeing and hearing their unlawfull deedes*. And this was it that made *Dauid* bemoane his estate, when he was banished from his country, and constrained for the safety of his life, to abide among vncircumcised people: *Woe is me that I remaine in Mesbech, and dwell in the tents of Kedar*. In like manner the Prophet *Isaiah* cryed out as it were in great passion, *Woe is me: for I am vndone, because I dwell in the midst of a people of polluted lips*. So great a griefe is it to the children of God, to be in such places, where their eyes shall behold nothing but Gods dishonour, and their eares shall be continually beaten with blasphemous speeches against God and all goodnesse.

And therefore to make vse of this doctrine, it serueth first to admonish vs to take heed to our selues in this respect. If Physicians gaue counsell, that they that would preserue the health of their bodies, should haue a care to liue amongst sound and healthfull persons, and should auoid the societie of them that are subiect to contagious diseases: much more should we be carefull to shunne all familiarity with those that are wicked, if we would preserue the health of our soules, because the diseases of the soule doe spread sooner, and infect worse, then the diseases of the body. And therefore whensoever we are in danger
 this

this way, ^a the best remedy is euen to take vs to our heeles and run away as fast as we can: when a mans house is on fire, euen gouty and lame persons finde their legges. If a serpent doe but hisse, how fast dorth euery man runne away? when wee come by a noysome lake, that sendeth out venomous exhalations, we stoppe our noses, and hast away as fast as our feet can carry vs. Much more shold we make haste to escape from lewd company, because these things cannot be so dangerous to the body, as it is to the soule. As in time of the pestilence, we would be loath to sit with a man that hath the plague running vpon him, for feare of infection. So wee should be as loath to conuerse with a wicked man, because his company is more contagious. The time was, when as in the purer ages of the Church, such was the zeale of Gods children, that they would not so much as in words haue any communion with vngodly persons. To this purpose it is recorded of *Polycarpus*, who was St. *Iohns* Disciple, that meeting *Marcion* a damnable heretike, who taking it ill that he did not salute him, and asking him if he did not know him: yet saith he, I know thee well enough to be the first borne of *Sathan*. And *Mares* the blind Bishop of *Calcedon*, reproving *Iulian* the Apostata for his idolatrie, when the Emperour in scorne vpbraided him with his blindness, he made this bold answere, that he gaue God thanks for his blindness, that he could not see so wicked a man as he was. So should it be with vs, wee should be so farre from approving of wicked men by our company and familiarity, as that rather both by our words, and by our countenance wee should shew our dislike of them. The prophet *Jeremie* professeth what care hee had in thiscase. *Ifate not*, saith he, *in the assemblie of the mockers; but sate alone*, and so must wee rather sit alone, then be in such company, where wee shall bee in danger to be drawne to sinne. *Let them returne to vs (if they will) for wee may not returne to them. Let them (as their manner is) speake euill of vs, because wee will not run*

a Huin(modi
malum quosius
urget, nihil est
pratiotius quam
pedes. In sola
enim fuga salu-
tis spes reposita
est. Erasmus. ibid.
Tam simus ab
eis separati,
quam sunt illi de
Ecclesia profugi.
Cypri. lib. 1. Ep. 3.
ad Cornel. fra-
trem.
Sen. de tranquil-
litate.

*Agnosco, agnosco
primogenitum
Satane. Euseb.
lib. 4. cap. 14.*

*Histor. tripart.,
lib. 6. cap. 14.*

Ier. 15. 17.

Ier. 15. 19.

1. Pet. 4. 4.

a. Satijs eos ir-
ritare tempe-
rantia, quam
placare luxuria;
& honestate eti-
am inimicitias
prouocare,
quam tanta de-
formitate lenire
de Ciuit. Dei. lib.
2. cap. 27.

Heb. 1. 13.

Use. 2.

with them into the same excesse of riot. Let them count vs singular and vsociable, let them count vs surly, proud, and disdainfull, as if no companie were good enough for vs. Better is it for vs to endure all these reproches, rather then by conuersing with them to dishonour God. [2] Better is it (as Saint *Augustine* saith) in another case; to incense them by our temperance, then to please them by dissoluteness: yea by our honesty to prouoke them euen to enmitie, rather then to pacifie them by such deformitie. If wee would take this course, wee should not onely preferue our selues from the contagion of sinne, but also by Gods blessing wee might doe good euen to the wicked. So long as wee vse them familiarly, and conuerse ordinarily with them, wee make them thiuke well of themselves, and so we strengthen their handes, that they cannot repent of their sinnes. Whereas, if wee would alwayes shunne their companie, and browe beate them wheresoeuer wee meete them, it might be we should make them ashamed at the last. It might be, they would think with themselves, why doth such a man refuse my companie? Surely hee seeth something by me that is amisse. It may bee my swearing, it may bee my lasciuious talking, it may bee my prophane-nesse doth offend him. If he that is but a mortall man, cannot endure mee for these things: how much lesse shall the God of heauen endure me, *Who is of pure eyes, and cannot see euill.* And thus it might please God, that this might bee a meanes of their conuersion, which were a hap- pie thing.

Secondly, by this doctrine all they are reprooued, that are carelesse of their company. They vse as much familiaritie, and shew as good a countenance to the worst and make them as welcome as the best. If hee will but keepe them company, and helpe them to passe away the time idlie and vnprofitable (which if they could see it, pas- seth away too fast of itselfe) bee he Papist or Atheist, be hee Swaggerer or Swearer, yea bee hee as prophane as E-

SAN.

san; hee is fit for them. Yet these notwithstanding would bee counted and reputed good Christians. But they little knowe how they hazard their estimation with God and all good men by this meanes. For hereby they giue men occasion to suspect, that they are not sound at the heart, when they can bee haile fellowe well met with euery base and lewde companiō. According to the old saying [a] *He that cannot be knowne by himselfe, may be knowne by the companie that hee keeps.* For b commonly euery man is held to be such as his companions are. As wee see birdes of a feather flocke together. And therefore, as men are carefull of their godly credit and reputation in the Church, so let them take heed, what companie they frequent. But some will perhappes object for them selues, that they are strong enough, there is no companie can hurt them. No they hope rather to conuert those that are naught, and make them better, rather then receiue any hurt by them. [c] But alas this is a vaine confidence. If they knew their owne frailtie, and how prone they are to sinne, they would not presume and ouerweene so much of themselues. I hope they will confesse, that the Apostle *Peter* had as much strength, and as great a measure of grace as they: and yet wee see how easily hee was overcome. He came into this wicked place for a good end, and hee tarried but a while there; and yet hee was brought to a fearefull fall: how then shall they thinke to stand, that rush into all companies without any care? But it will bee objected, Is it not lawfull then at all vpon any occasion to be in the companie, or to haue any dealing with wicked men? yes in some cases it is lawfull. And therefore, for our better direction, these cautions are to bee obserued: First, that it bee onely for necessitie. As wee cannot auoide it, but in ordinarie matters of this life, wee must conuerse with the wicked, vnlesse as the Apostle saith, *Wee should goe out of the world.* Secondly, that wee haue a due vocation. Thirdly, that wee labour to doe them good. Thus did our Saviour

Heb. 12. 16.

a Noscitur ex socio qui non cognoscitur ex se.
b Talis quisque solet haberi, cum qualibus agit familiarita. em.
Eras. de lingua.

c Huic fiducie non est nimis fidendum; praesertim quoniam natura nostra in malum fertur prona.
Et c. Lod. viues.
ad sapient. introd.

1. Cor. 5. 10.

Mat. 9. 10. 13.
Act. 17. 17.

1. Pet. 2. 3.

Pbil. 2. 15.

Vse. 3.

Psal. 119. 63.

Psal. 16. 3.

Psal. 101. 6.

Christ conuerse with *Publicans* and sinners, and his Apostles with such as were vnconuerted. For both they had a calling to doe it, and they sought their conuersion. Fourthly, that we be grieued at their sinne, as *Lot* was at the *Sodomites*. Fifthly, that we pray that we may not bee infected by them. But though *VVe* live in the midst of a naughty and crooked Generation: yet we may bee blamelesse and pure, as the *sonnes of God*, and may shine as lights among them.

Thirdly, this doctrine serueth to exhort vs to be conuersant and to ioyne our selues in society with those that are godly. For thereby we shall reape great benefite. As a coale of fire that is quite out, if it be laid amongst burning coales, it kindleth and burneth againe: so though Gods grace be much decayed in vs, yet by being in the company of such as are gracious, it will be reuiued. They that are much in Apothecary shoppes, all their garments smell of spices and sweet perfumes. In like manner, if we be often in the company of Gods children, our conuersation cannot but fauour of godlinesse. For this cause *David* professeth, *I am a companion of all them that feare thee and keepe thy precepts*. And in another place, *All my delight is in thy Saints and in such as excell in vertue*. Though *David* were a King, yet hee scorned not the company of the meanest and poorest, if he were godly and vertuous, because it would be a meanes to build him vp in grace. And therefore to conclude: As *David* was carefull in the choice of his seruants: *Mine eyes shall be to the faithfull of the land, that they may dwell with me*: so let vs be carefull of our companions. Let our eyes be to those that are godly and religious, to such as feare God, that they may be our companions.

And a maid] As the high Priest doth persecute our Sauiour Christ: so all his family doth further the matter. There is not one of any sort whatsoever, that doth not take part with their maister against the doctrine of the truth. They all fauour of impiety and frame themselves to the humour of the

the high Priest. The seruants assisted *Indas* in apprehending Christ. They attended in the house for any further employment. And when the Priest began to raile vpon him, and to spit at him, the seruants were ready to smite him with their rods. Yea we see euen the maids against the modellie of their sexe, grow sawcy and malepert, to meddle in the cause and businesse whereof they haue no knowledge.

Mat. 26.47.51
Iohn. 18.18.

Mat. 14.65.

Dott.

Wicked mai-
sters haue
their seruants
of their owne
disposition.
Plal. 133.2.

They were al trained vp to persecute religion & godlines. Where we see the picture of a wicked family. They all agree to persecute Christ & his Disciples. Wicked gouernours of families for the most part haue all their seruants of their owne disposition. According to the common prouerbe, *Like maister like man*. As the ointment that was powred on *Aarons* head, ran downe to his beard, and so to the very border of his garments: So the impiety and wickednesse of the maister runneth about through the whole family, infecting and corrupting all that are in it. It is in the family, as it is with a fish, that first taketh his infection at the head. And therefore as good Father *Latimer* said, If the head of the fish be sweet, all the body is sweet: but if the head stincke, all the body will soone be naught. So in like manner if the head of a family be good, it is a great meanes to make the whole family good; but if he be naught, there is little hope of all the rest. We see the truth of this in the example of *Herod*, who when he began to offer indignity to our Sauour Christ, all his traine were ready to ioyne with him. And when wicked *Ahab* could not abide the sincere ministry of the word, because hee was reprov'd by it, all his seruants were ready to feed him vp in his humour. As we see in the messenger, that went to call *Micahiah*, who told him, that all the other Prophets declared good to the King with one accord, I pray thee, saith he, let thy words be like theirs, and speake thou good. And when the good Prophet would not flatter, but told the King plainly what he should trust to, *Zidkiah*, the Kings Chaplaine, smote him on the cheeke. As in the comon-wealth, if the magistrate be profane, the subjects are little

Luke 23.11.

1.King. 22.8.

13.

24.

Pro. 29. 12.

better, as Salomon saith, *Of a Prince that bearkeneth to lies, all his seruants are wicked.* So in the family, which is as it were a little comonwealth in it selfe, if the ruler be wicked, his children and seruants are corrupted. The reason is, because the example of a gouernour in his house, is as it were a lawe. For children are naturally giuen to imitate their parents, and seruants thinke it a commendation for them to be like their master, either in good or euill. Yea for the most part, they desire to fit themselves to their maisters humors. If the master be giuen to whoredome, his owne seruants will be his bawds & pandors, as we saw in the seruants of *Danid*. If hee would haue any man that stands in his way closely murdered, his seruants will bee forward to effect it, as *Ioab* was in the case of *Vriah*: yea though it be his owne brother, as we see in the seruants of *Absalon*. If *Sant* haue a desire to consult with a Witch, his seruants will quickly bound her out. So we see in our owne experience at this day; if the maister be a Papist, the most of the seruants leane that way. If he be a *Neuter*, his seruants haue no great religion. If he be profane, and make no conscience of swearing and breaking the Saboth, his seruants will follow his steppes. Yea it may be obserued, that let a man that is truely religious, or a godly minister, come into some houses, where the maister is voide of the feare of God, and he shall be abused and disgraced of all the seruants, euen from the greatest to the least. So that a maister may be knowne by the conuersation and disposition of his seruants.

15. 16.

1. Sa. 13. 18. 19.

1. Sam. 18. 7.

This doctrine serueth first for maisters to admonish them, first, to take heed, that neither by precept, nor by their practise, they draw their children and seruants to euill. *Danid* protesteth for himselfe, that he would walke in the uprightness of his heart in the midst of his house. So should it be with all gouernours, that they may neither harden their families in euill, nor hinder them in good. Seruants thinke themselves priuiledged by the examples of their maisters, yea for the most part, examples preuaile more then stripes.

Vse. I.

Psal. 101. 2.

If they be good, it is an exhortation to the seruants to draw them to good: but if they be euill, it is a prouocation vnto euill. Yea they effect as much in the soule, as the sight of *Iacobs* rodde wrought with the Ewes, when in taming time they were laid before them in the watering troughes. And therefore as the *Queene of Sheba* pronounced the seruants of *Salomon* happy, that *stode euer before him, and heard his wisdome, &c.* So on the contrary side, miserable is the state of those seruants, that dwell in profane and wicked houses, where there is nothing but examples of impiety. Many parents and maisters doe complaine, that their children and seruants, though they heare good Sermons every Saboth day, yet they reape no profit. And no matuell, when as the euill example they see at home, doth them more hurt, then all the Ministers paines in the Church can doe them good, especially considering, that their nature is farre more apt and prone to euill, then to good. And this is the chiefest cause of all the disorder that is in families. Though seruants were little acquainted with sinne before, they may learne it of their maisters. But let all such maisters take heed: for the time will come, that they shall giue a strict account to God, for all that are vnder their charge. O what a comfort would it be to their soules, if when they shall be called to this account, they could say in truth, *Behold, here am I, and the children which God hath giuen me;* or as our Sauiour Christ saith, *Those that thou gauest me, and committedst to my charge, haue I kept, and none of them is lost.* Otherwise, if by their meanes, they haue beene corrupted, their case will be fearefull. Yea they shall make themselves guilty of the sinnes of their seruants, which are committed by their default. As if either by their euill example, or by their conuience and remission in punishing, they haue giuen them occasion of sinne, those sins are their owne, as if they had committed them themselves. As we see, when the *Israelites* had broken the Saboth in going out to seeke for *Manna*, contrary to Gods expresse commandement

Gen. 30. 37. 38.

39.

1 King. 10. 8.

Heb. 2. 13.

Iohn. 17. 12.

Ad magistrum

respicit, quis-

quid a discipu-

lis delinquitur

Bern. apolog. ad

Guiliel. Abbat.

Omne quod per-

peram agitur te

presenti. id tibi

turpius. Bern.

de confid. lib. 4.

Vera est senten-

tia, qui cum e-

mendare alium

posuit, negligit,

participem se

proculdubio de-

belli constituit.

Bern. de iys vlt.

commandement, the Lord said to *Moses*: *How long refuse ye to keepe my commandements and my lawes.* *Moses* had not profaned the Saboth but the people, and yet he is rebuked for their sinne; because they were committed to his charge. Now there is neuer one of vs, but wee haue sinnes enough of our owne. Euen those which in our owne persons we haue committed, if wee had grace to feele it, are a *mighty burden, too heauy for vs to beare*, as *Dauid* saith. And if God should call vs to account, onely for our owne personall sinnes, we should not be able to *answere one of a thousand*. And therefore, why should wee charge vpon our heads the sinnes of our families?

Secondly, it admonisheth them, if they be godly themselves, to endeouour that their seruants may be godly likewise: else they shall not be so wise as the children of this world are in their generation: who as hath bene said, will haue all their seruants of their owne disposition. For the effecting of this, there is required 1. a diligent care in the choise of them. And surely our care in this case, should at least be equall with our care in other matters. When we are to stocke our ground with sheepe, we are very carefull, both that they be of a good breed, yeelding wooll of a good staple, and also that they come from sound grounds. And when we begin to plant an orchard, we doe not gather plants and graftes in euery hedge, but wee are carefull to prouide the best plants, as the Prophet speaketh. Much more should we be carefull in the storing and planting of our families, to make choise of such as feare God, and are not infected with grosse sinnes. And this was the practise of *Dauid*, which should be our patterne in this case. *Mine eyes*, saith he, *shall be vnto the faithfull of the land, that they may dwell with me: hee that walketh in a peris may, hee shall serue me. There shall no deceitfull person dwell in my house, &c.* 2. Because such seruants are rare and hard to be found, there must be an endeauour, both by precept and by example to make them such. This hath bene the care of all Gods children from

from time to time. *Abraham* flitted oft, and had no settled place of abode, yet wheresoever he came, hee built an Altar for him and his family to worship God. Hee did not excuse himselfe by his vnsettled estate, but howsoever hee wandred vp and downe himselfe, yet he kept a settled course for the seruice of God. And *Iacob*, returning from *Padam Aram*, purged his family from the corruption they had got in *Labans* house, and bringeth them to the sincere worship of God. *Ioshuah* also thought it not enough for himselfe to serue God, but he was carefull also for his family. *I and my house* saith he, *will serue the Lord*. And *Job* sanctified his sonnes, and offered burnt offerings for them. It is testified of the *Ruler*, whose sonne our Sauour Christ restored to his health, and of *Lydia*, and of the *Tailour*, that not themselues onely, but their houshold also beleueed in God. But the example of *Cornelius*, that godly Captaine, is most pregnant for this purpose. It is said of him, that not onely his houshold seruants, but euen his soltiers also (a very rare thing in these daies) feared God. It is very like they were not so at the first: but his good instructions and godly example had made them so. As we see in *Abraham*, who had in his house 318. seruants, and all of them in some measure religious: for they all submitted themselues to be circumcised by him. But this was effected by his care in teaching them to *keepe the way of the Lord*, as the Lord himselfe commendeth him for it. If we would conscionably vse the same diligence, wee should see the same blessing of God vpon our families, that it might be said of them, as was said of the houses of *Aquila* and *Priscilla*, and *Philemon*, with others, that they are so many Churches of God. But alas, God may dwell in our Churches if he will, but there is but cold intertainment for him in the most of our houses, where all religion and godlinesse is banished, and nothing to be seene, but open impiety and profanenesse. So that they are so farre from being the Churches of God, as that they are rather the Chappels of the Deuill. For there is no care in

Gen. 12. 7. 8.

Gen. 13. 18.

Gen. 21. 33.

Gen. 35. 2. 3. &c

Iohn 14. 15.

Iob 1. 5.

Iohn 4. 53.

Act. 16. 15. 34.

Act. 10. 2. 7.

Gen. 14. 14.

Gen. 17. 23.

Gen. 18. 19.

Rom. 16. 5.

Philem. v. 2.

chusing good seruants, and as little care in labouring by good meanes to make them good. If they be personable and seruiceable, such as we may profitably imploy in uorbusines, it is no matter what they are otherwise. Though they be neuer so vngodly, if they will doe their deed, as they say, they will serue the turne. Hence it commeth to passe, that maisters are many times iustly plagued in their seruants. For 1. they are vnfaithfull in their businesse, and deceiue their maisters whereinsoeuer they trust them. And indeed if they be vnfaithfull to God (as all irreligious persons are) how can it be expected, that they should be faithfull to man. Whereas if they were such as feared God, they would make a conscience of their businesse, and bee faithfull and trusty in euery thing committed vnto them. As *Abrahams* seruant, who being imployed by his maister, in a matter of great waight, hee doth not loyter it, nor slacke it but first he beginneth his businesse with prayer to God for good successe; and when God had guided him aright, to his iourneyes end, he would neither eate nor drinke, till he had dispatched that he came for. The like faithfulness shewed *Iacob* to *Laban*, though an hard and vnconscionable maister, in the twenty yeares seruice which he pertained to him, as himselfe testified. 2. they being wicked, and their sinnes crying vnto heauen for vengeance, they endanger the whole family where they are vnto the curse of God. For there is a fearefull curse hanging ouer that house, where swearers and blasphemers are intertained. Where as if they were godly, the blessing of God would be vpon all that they goe about. As euen *Laban* confesseth, that he perceiued plainely, that God had blessed him in his estate for *Iacobs* sake. And when *Putiphar* had entertained *Ioseph* to bee his seruant, the Lord blessed his house for *Iosephs* sake, and the blessing of the Lord was vpon all that he had, in the house and in the field. 3. they infect the whole family, as we see by too much experience; many children otherwise of good disposition, haue bene poysoned by conuersing with dissolute

Dan. 6. 4.

Gen. 24. 13.

33.
Gen. 31. 38. 39.
40.Zech. 5. 3. 4.
Gen. 30. 27.
& 39. 5.
Grex totus in
agris vnus sen-
bie cadit & por-
rigine porci.
Iuuenal. sat. 2.

lute seruants. There is none of vs, that would endure a scald horse in our stables least he should infect the rest. Nay wee will not admitte into our houses, a seruant that hath the falling sicknesse, or any other contagious disease in his body. Much lesse should we admitte him that hath his soule loathsomely infected with notorious vices. 4. & last of all they are a disgrace and a reproach to their maisters. *Salomon* saith of dissolute and vnurtured children, that they are a *shame to their parents*. And *Iacob* said of his sonnes *Simeon* and *Leui*, after they had committed that bloody outrage vpon the *Shechemites*, that they had made him *stinke among the inhabitants of the land*. The same is as true of lewd seruants, that they discredit their maisters, and staine their reputation amongst men. And therefore in all these respects, let maisters be carefull both to chuse, and also to order their seruants aright. The maister in his family, should performe all the offices of Christ in the Church. As a King, hee should rule and gouerne those that are vnder him, in the feare of God. As a *Priest* he should offer vp the spiritual sacrifices of prayer and thankesgiuing to God in their behalfe. And as a Prophet, should teach and instruct them in the knowledge of Gods will. He should be like the *Seraphim*, that touched the Prophet *Isaias* mouth with a coale from the Altar. So hee should goe from his wife to his children, from them to his seruants, and labour to kindle in them a zeale for Gods glory. This care was in all the Patriarches, as St. *Augustine* saith, who though in the dispensation of their temporall goods, they put a difference betweene their sonnes and their seruants: yet in the thing that concerned their soules, with equall loue and care they provided for both alike. And they are not worthy the name of household gouernours, that in this respect haue not as great care of all in their family, as of their children. But because instruction will doe little good, if their practise be not answerable; therefore the person of a maister should shine in his family as a lampe, by the light of a good example: and he should

Pro 29. 153
Gen. 34. 30.

Isa. 6. 6. 7.

Aug. de ciui.
Dei lib. 19. c. 16.
Qui veri Patres
famil. sunt, om-
nibus in familia
sua tanquam
filij ad cule-
ndum Deum con-
sulunt. ibid.

represent such vertues in his owne conuersation, as may stirre vp his seruants to imitate the same.

Vse. 3.

Act. 5. 29.

1 Sam. 22. 17.

18.

Ephes. 6. 7.
Collos. 3. 23.

Mat. 23. 27.

2 Sam. 13. 28.

Secondly, this Doctrine admonisheth seruants not to frame themselves to the wicked humours of their Masters, nor to bee instrumentes of euill for their pleasure. Rather let them remember that speech of the Apostles, *Wee ought rather to obey God then man*, As wee haue a commendable example in the seruants of *Saul* who vtterly refused to execute his cruell commandement vpon *Abimelech* and his fellows. *They would not moue their handes to fall vpon the Priests of the Lord. Onely Doeg*, that dogged and cursed *Edomite*, was a fit instrument for such a wicked purpose. And indeed, though God commaund obedience to superiours: yet it must bee in the Lord. And howsoever seruants are willingly & without grudging to performe whatsoever dutie belongeth to their Masters, yet it must be with this limitation; that they must reserve for God that that appertaineth to him. Otherwise, if to please their Masters; they will worke wickednesse in despite of God, they are sure to be damned with their Masters. And howsoever their Masters shall haue the greater damnation, because they were principall in the trespassse: yet they are like to perish also in their sinne. It will little auail a seruant, when hee shalbe in Hell, to accuse his Master for it. It will boote him little to say, I may thanke my Master for this. Woe worth the time that euer I knew him. Hee made no conscience of swearing, nor of prophaning the Sabbath, and his example made me thinke it was nothing. It was no dispensation before God for *Absolems* seruants, that they had their Masters peremptorie commaundement for murdering of *Ammon*. *Kill him and feare not, for haue not I commaunded you?* No more will it bee any dispensation for others, to pleade that either their Masters commaundement, or his example hath made them sinne against God.

[*A maide came to him.*] We see in *Peter* the imbecillitie and

and frailtie of mans strength, if hee bee left to himselfe. For that same *Peter*, who before thought himselfe so strong, as that he seemed not to take it well at Christs hand, as that hee put him in minde of his weakenesse: for hee made his boast, that *Though they should all bee offended by him; yet would hee neuer bee offended.* And when Christ tolde him in plaine termes, that he should denie him thrice, hee answered very resolutely, *Though I should dye with thee, yet will I not denie thee.* Yea he was ready to goe with him into prison, and to death. And if need stood, hee would lay downe his life for his sake. Yea he that already though, in a preposterous boldnesse, had giuen good prooffe of his manhood and courage, when as he stoutly drew his sword, and rushed into the midst of the armed souldiers; euen hee, I say, being left to his owne strength, is so weake and feeble, that hee cannot stand before a sillie gyrl. If hee had bene conuented before the high Priest, and threatned with death, as his Master was, then it had bene something for him to shrink; but he neuer tarrieth for that, but is so terrified at the voice of a weake maide, that hee denieth his Master. He was called *Cephas*, euen by our Sauour himselfe; which signifieth a stone or a rocke, as also his name *Peter* doth. But how vnworthilie doth hee behaue himselfe of this so honourable a Surname, that dare not confesse Christ Iesus before this damzell, but denieth him in this shamefull maner? Yea which doth more aggrauate his sinne; the Euangelist *S. Iohn* saith that he denied before he were well in the house. For the maide that kept the dore, asked him the question as she let him in, and euen then he tolde her hee was none of Christs Disciples. O cowardly *Peter*, thus basely to fall before hee came in sight of danger! Here then, as hath bene said, wee haue a lively patterne of mans strength. Euen the best of Gods children are easilie ouerthrowne, if God leaue them to themselues. Weake and small meanes are of force sufficient to batter their faith, if God doe neuer so little withhold his grace. The Deuill

Mat. 26. 33.

35.

Luke. 22. 33.

Job. 13. 37.

Mat. 26. 51.

Job. 1. 42.

Job. 18. 17.

Doct.

Gods children
are weake and
feeble, if they
be left to them-
selues.

*Dulce bellum
inexpertis.*

*Plura nos ter-
rent quam pre-
munt; & sepi-
us opinione quam
re laboramus.
Senec. Epist. 13.*

Mat. 14. 30.

2. Sam. 4. 4.

Rom. 8. 14.

needeth vse no great conflict, nor bring no great force, hee needeth not plant any great Ordinance or Canon shot against vs, to shake the walles of our faith; for euen the strongest of vs all, if wee bee not held vp with the hand of God, are ready to stagger at the least blast of tentation; yea euen at the noyse of a leafe falling from the tree. All the strength that is in any of vs without Gods grace, is no better then smoake, which vanisheth with the least blast of winde. Before we be assaulted, we are more then couragious (as the Apostle *Peter* was here) but assoone as the least temptation is laid against vs. We faint and are discouraged. Like many a coward, that on an Alebench will kill vp all before him; but bring him into the field in the face of his enemy, where he shall heare the clattering of armor, and the dolefull grones of dying men on euery side, his heart failes him, and hee is ready to betake himselfe to his heeles. Yea many times wee trouble our selues with vaine and causelesse feares, before euer the Diuell bend his force against vs. It is with vs, as it was with the Apostle *Peter*, when hee would needes walke vpon the water to goe to Christ. he thought hee could haue done as his Master did; but assoone as euer he set his foot out of the ship, hee was ready to sincke, had not Christ caught him by the hand and held him vp. In like manner vnlesse the Lord reach out the hand of his grace to support vs, we cannot but fall. As a staffe in a mans hand, so long as hee holdeth it, it standes: but if hee take away his hand, it falleth to the ground: so we can stand of our selues, no longer then the Lord stayeth vs. As a young child that is learning to goe, if the nurse leaue it, it falleth, and peraduenture receiueth hurt. As wee see in *Mephibosheth Ionathans sonne*, who by the negligence of his nurse caught a fall, whereby hee became lame of his feet, euen to the day of his death. So if God leaue vs to our selues, and doe not follow vs with his grace, we are readie to fall into mischief. Hence is it that the Apostle saith, that all the children of God are led by the Spirit

of God. The Lord knowing our weaknesse, in mercy sendeth his holy spirit, which leadeth vs by the hand like little children. And againe, praying for the Colossians: first he desireth the Lord to endue them with knowledge. Yea that they *may bee filled with the knowledge of his will*, *Col. 1.9.* Secondly that it would please God to sanctifie them, that they might *walke worthy of the Lord &c.* A man would thinke, that they that had such a measure of knowledge and grace, should neede no more: and yet the Apostle addeth a third petition, that they *may bee strengthened with all might through his glorious power*, insinuating, that though a man haue neuer so much knowledge, and bee neuer so thoroughly sanctified; yet if hee bee not strengthened also by the Lord, he cannot stand. In like manner, hee exhorteth the Ephesians, *Finally my brethren*, saith he, *be strong in the Lord, and in the power of his might*. So that without the power of God, our strength is no better then weaknesse. And for this cause, the Apostle Peter saith, that *wee are kept by the power of God to saluation*; vnlesse the Lord in his mercy did watch ouer vs by his grace, and defend vs against all assaults, as it were with a guard (for so much the word signifieth) wee could neuer bee saued. There are diuerse degrees of the grace of God in his children. Sometimes it worketh powerfully and mightily in them: and so long they are *more then conquerours* (as the Apostle saith) *in all temptations*. They are able with Saint Paul to *doe all things through Christ that strengtheneth them*. Yea in a Christian courage, they dare cast downe the gannetlet, and bid defiance to all the enemies of their saluation. So that though the gates of Hell were set wide open, and all the power of darkenesse should issue, and fall forth vpon them, they could not preuaile. This grace of God would be sufficient for them, to make them stand against all assaults, euen like Mount Zion that cannot be removed

But this powerfull operation and assistance of Godes grace doth not alwayes accompanie the godlie, but sometimes

10.

11.

Ephes. 6. 10.

1. Pet. 1. 5.

επουκουρωσιν.
 οπουπα πρσδισιν
 διδινται. αρετιν
 in locum & Pif-
 cator.

Rom. 8. 37.

Phil. 4. 13.

Rom. 8. 35.

38. 39.

Mat. 16. 18.

2. Cor. 12. 9.

Psal. 125. 1.

times it worketh more remissely and weakely, yea oftentimes it is in a man as fire raked vp vnder the ashes, so as hee can hardly perceiue it or discern it. And when the case is so with a man, let any temptation be offered, he presently falleth.

Obiection.

Psal. 103. 14.

*2. Sam. 24. 1. cum
1. Chron. 21. 1.*

But it will bee objected; that the Lord knoweth how great our frailtie is: for hee made vs, and therefore must needs knowe what is in vs; why then doth hee not alwayes assist vs with his grace? why doth hee so often leaue vs to our selues, and euen giue vs vp to be tempted of the Deuill, as it is said of *Dauid*, when he numbred his men? Is not hee now the authour of sinne.

Answer.

To this I answer First, that God is not bound to doe this for any man. He hath once giuen them the first grace, the grace of sanctification; and he is not bound, nor tyed to giue them the second grace, the grace of *corroboration*. And therefore, farre be it from vs to charge the Lord to bee the authour of sinne. For hee doth nothing to make any man sin only priuatly, as we say, he withholdeth his grace, which he may doe, and doe them no wrong. Againe, wee are to knowe, that the Lord, whose *wisedome is infinite, deepe and vnsearchable*, hath many excellent ends, for which he dealeth thus with his children. First, that we may not thinke, that Gods grace is a naturall facultie, which we should bee ready enough to conceiue, if it were alwayes in vs alike. To which purpose Saint *Augustine* hath a sweet saying. Feare not O Spouse, saith he, despaire not, thinke not that thou art contemned, if the bridegrome hide his face from thee for a time, for all things shall worke together for thy good, and thou shalt gaine both by his comming and by his departing: he commeth for thy benefite, and he departeth for thy benefite: he commeth to comfort thee, he departeth to make thee more heedfull: least the greatnesse of the

*Psal. 147. 5. &
Rom. 11. 33.*

Venit ad consolationem, recedit ad cautelam: ne magnitudo consolationis extollat te; ne si semper apud te sit sponsus, incipias contemnere sodales, & hanc

continuum visitationem non iam gratie attribuas, sed naturae. Hanc autem gratiam cui vult, & quando vult sponsus attribuit, non iure hereditario possidetur. Aug. in scala Paradysi: Which treatise some ascribe to Bernard, vnder this title, de scala Claustralium.

con-

consolation should lift thee vp, least if hee were alwayes with thee, thou shouldest begin to despise thy fellowes, and to attribute this continuall visitation; not any more to grace, but to nature. But God giueth this grace to whom hee will and when hee will; it is not helde by inheritance.

Secondly, God doth it sometimes to trie vs. Not as if he were ignorant of vs, *for he knoweth what is in man.* But that we may better knowe our selues. So it is said of *Hexekiah*, that *God left him to trie him, and to knowe all that was in his heart.* And for this cause, was the Apostle *Peter* left to himselfe at this time. Hee had a great conceit of his owne strength before, as though hee could haue done more then all the rest: but now, the Lord a little withdrawing his assistance, he seeth, there is no more in him of himselfe, then in another man.

Ioh. 2. 26.

2. Chron. 32. 31.

Thirdly, God doth it to chasten some secret sinne in vs whereof wee haue not yet repented. For it is nothing but *iniquitie that separateth betweene God and vs, and causeth him to hide his face from vs,* as the Prophet saith. But as soone as euer we haue found out that sinne, and vnfeignedly humbled our selues for it vnder his hand, he returneth againe to our comfort.

Isa. 59. 2.

Fourthly because we doe not vse Gods graces well when we haue them, but waxe proud of them, as the Apostle saith, he was left to *bee buffeted of the messenger of Satan, least he should bee exalted aboue measure through the abundance of reuelations.* Yea, such is our corruption, that if we should neuer feele any want of grace, we should in time begin to contemne God himselfe. It is a common prouerbe, *Too much familiaritie breedeth contempt.* And therefore, the Lord departeth from vs sometimes, least being with vs continually, he should be contemned.

2. Cor. 12. 7.

*Vulgate prouer-
bium est, quod
nimia familiaritas
parit contemptum.
Rec-
cedit ergo, ne
forte nimis affi-
dus contemna-
tur. Aug. ubi su-
pra*

Fifthly, because wee desire them no more earnestly. For if we could pray earnestly to God for his grace, he *that giueth to all men liberally and reproacheth no man*, as Saint *Iames* saith, would bestow it vpon vs. But our negligence and

Iam. 1. 3.

* Recedit, ut ab-
sens magis desi-
deretur, desi-
deratus audius
queratur, diu
questus tandem
gratius inuenia-
tur. Aug. ibid.

Quamuis subin-
de sui dominus
in certamine de-
ficient, adiu-
torium tribuit:
permittitur ta-
men fatigari
proprie infirmi-
tatis onere præ-
grauata mortalitas;
sed cum in
se ipsa nullum
virtutis inuenit
firmamentum,
ad poscendum
diuine pietatis
cito recurrit
auxilium. Ful-
gent. de orat. &
compunct. cordis.
ad Probam. E-
pist. 4.

Præterea, ne
exilium deputemus
pro patria,
arram pro præti-
sumus; venit
sanctus & rece-
dit: vicissim nunc
consolationem offerens,
nunc vniuersum statum nostrum in infirmitate
no commutans: pausisset
nos permittit gustare quam suavis est, & antequam plene sentiamus,
se subtrahit, & quasi ab
expansis supra nos volitans provocat nos ad volandum. Augustinus ibidem. Cant. 1. 9. Quis
non remissus & tepidus amet eum, quem se cogitat necessario deserturum? quando ne homi-
nem amicum possit quisquam amare fideliter, quem sibi futurum non inuenit. Augustinus
de Ciuitate Dei. Lib. 12. Cap. 19. 1 Cor. 10. 13.

carelesse in this case, doth euen deserue that God
should forsake vs, as the same Apostle saith, *Ye get nothing
because yee aske not.* Therefore God doth worthily with-
draw himselfe from vs, that when wee feele the want of his
presence wee may more earnestly desire him, and desir-
ing may more diligently seeke him, and hauing once be-
sought him may at the last finde him to our greater com-
fort.

Last of all, the Lord doth it to make vs more earnestly
so long after that full perfection of grace, that shalbe in the
Kingdome of Heaven. If the Lord should neuer denie vs
grace in this life, nor should be ouer ready to set downe our
rest here, and should soone growe out of loue with any
better estate. And therefore, that wee may not take the
place of our banishment for our countrie, as Saint *Augu-
stine* saith, nor the earnest of our inheritance for the full
payment, the Bridegrome commeth and departeth by
course & sometimes ministering comfort, and sometimes
changing our whole estate into weaknesse. He suffereth vs
to haue a little taste how sweet he is, but before vs can fully
feele it, he withdraweth himselfe, and as it were flattereth
ouer vs with his wings, to prouoke vs to flie vp to hea-
uen. But howsoeuer the Lord for these and other causes
best knowne to himselfe, doth forsake his children, for a
while: yet this is our comfort, he neuer forsaketh vs to-
tally nor finally. Yea euen when hee seemeth most of all
to forsake vs, hee standeth behind the wall, and looketh
at vs through the abinets of the dore, as *Salamon* saith,
Where he compaseth the Lord to a myrtle, that sometimes
hideth herselfe from her child, to see what shift it can make
without

withour her: but still her eye watcheth ouer it, that it take no hurt. So though the Lord, seeme to hide himselfe from vs in some temptations: yet his gracious eye still attendeth vs, and will not suffer vs to bee tempts aboue our strength, *Cant. 2. 6.* but will giue an issue with the temptation. And if at any time wee feele our selues in danger of fainting, then hee runneth to vs with all speed, and putteth his left hand vnder our head, and his right hand doth embrace vs.

This Doctrine serueth first for admonition. For it admonisheth vs to despaire of our owne power, and of all strength of the flesh, yea euen to renounce our selues and all confidence in our selues. It is the Deuils policie to make vs ouerweene of our selues, and to presume of that that is not in vs, and all to bring vs to confusion. For hee knoweth that a man is neuer nearer vnto shame, then when his heart is lifted vp with a fond conceit of his owne worth. As *Salomon* saith, *Pride goeth before destruction, and an high minde before the fall.* And whosoever hee is that seemeth to himselfe to bee somewhat when hee is nothing, hee deceiueth himselfe in his owne imagination. And therefore, acknowledging our owne want of strength, and our owne inability to stand without the assistance of Gods grace, let vs not be high minded but feare, as the Apostle exhorteth, yea let vs worke out our owne saluation with feare and trembling. It is true indeed, in respect of God we haue no cause to feare, For his foundation remaineth sure, and bath this saile, *The Lord knoweth who are his.* But in respect of our selues and our owne frailtie, wee haue great cause to feare. For if it were not that the Lord doth establish vs by his strength, we should hazard the forfeiting of our saluation euery day. And therefore, *Let him that thinketh hee stand, take heed least he fall.* And indeed, who can hope to stand, being left to himselfe, when as *Peter* who had made such an excellent confession of Christ twice before, *Thou art Christ the sonne of the living God.* And, *thou hast the wordes of eternall life &c.* Who had wrought so many

Vse. I.

For admonition.

Prou. 16. 18.

Gal. 6. 3.

Rom. 11. 20.

Phil. 2. 12.

2. Tim. 2. 19.

1. Cor. 10. 12.

-1st. 16. 16.
Ioh. 6. 68. 69.

Mat. 17. 2.

miracles in the name of Christ, and had in some measure tasted of the joyes of heauen, being present when his Master was transfigured on the mount, could not stand but fell so shamefully.

1. Cor. 13. 8.

Psalm 51. 12.

Eccl. 17. 5.

2. Cor. 13. 8.

Psalm 51. 12.

Eccl. 17. 5.

Math. 6. 13.

Petrus. ex egre-
gio presumptore
creber negator
effectus est. Aug.

Eccles. 5. 1.

Williel. contr. 2.

quest. 4. part. 3.

Secondly, it admonisheth vs to trust in the Lord, that that which we are not able to doe of our selues, wee may effect it by his strength, and by the power of his might. *Corroboration* is an herbe of grace (as I may tearme it) that groweth not in our gardens, but as all other good gifts, it is from above, and cometh downe from the father of lights. And if at any time it be dead in respect of our feeling, it can neuer be quickned againe by any blowing of our owne, but as it were by new fire given from heauen. And therefore, when we feele our owne weaknesse, we must haue recourse to God by earnest Prayer, as the Apostle *Paul* did in the like case. And *David* hauing experience of his great frailtie by his grievous falls, prayeth vnto God to stablish him, and vnderproppe him as it were with his free Spirit, and to stay his steps in his paths that his fete might not slide. And our Sauour Christ, knowing the manifold temptations wherewith we are beset, and our inability to withstand them, hath taught vs in the Lordes Prayer to double that petition, *Lead vs not into temptation, But deliver vs from euill*.

Thirdly, wee are here admonished, not to be too rash and hasty in our promises which we make to God; further then we knowe our owne strength. least it befall vs, as it did the Apostle *Peter* in this place. He promised great matters, but he was slacke in performance. I grant it is necessary for vs to vow sometimes, that wee may be more strictly tyed to the performance of our duties: yet it is the counsell of *Salomon*, that neither our mouthes be too rash, nor our hearts too hasty in vowing. And among many conditions required in making of vowes, this is one, which is chiefly to be regarded, namely, that it be in our power to performe them: otherwise, it is but a tempting of God, and giueth great aduantage.

aduantage to the Deuill. As we see in the *Papists*, who are very forward to vowe single life; but how they performe it, the euent sheweth for the gift of continency being not in their power, as our Sauour Christ saith, *All men receiue not this thing*, but *they to whom it is giuen*: they defile themselves with fornication, and all kind of beastly filthinesse, yea euen such as with modestie cannot be named.

Secondly, this doctrine serueth for the confutation of a maine doctrine, yea euen a pillar of Papistry: namely, that *Peter* is the foundation whereupon Christ built his Church. But alas, they will make but a miserable and a feeble Church, when the foundation is so weake, that it shaketh at the voice of a girle. It is like that house that was built on the sand, which could not abide a storme. The maine argument which they presse vpon euer occasion, and which long since is worne threed bare, is that speech of our Sauour to *Peter*, vpon that excellent confession of his. *Thou art Peter, and vpon this rocke will I build my Church, &c.* For why say they, did Christ giue *Peter* this name, more then any other of the Apostles, but to shew that he was appointed to be the foundation of the Church. But this place is most maliciously abused and wrested by them: and there are diuerse grosse elenches in the argument they frame out of it. For First they change the *Masculine* gender into the *Feminine*, and the *Appellative* into a *Proper name*. For Christ did not say, *vpon this Peter*: which yet hee might haue said, seeing in the Greeke tongue *πετρος & πετρα* signifie both one thing; but he saith, *vpon this rocke*, plainly teaching vs, that wee must seeke for another fundation beside *Peter*, whereupon to build the Church. Secondly they do ioyntly affirme those things of *Peter*, which our Sauour Christ spake distinctly, both of the rocke, whereupon the building of the Church is laid, and of *Peter*, who is a part of the building: For so he distinguisheth, *Thou art Peter, & vpon this rocke, &c.* Thirdly, in the person of *Peter* our Sauour Christ spake to all his Disciples, and therefore, they should

Use. 2
For confutation.

Mat. 7. 26. 27.

Mat. 16. 18.

Fallacia distinctionis.

ισι τινος τι-
τρον.
ειν ταυτην ο-
τρα.
Fallacia compositionis.

all be foundations of the Church as well as *Peter*, which were absurd. Now that Christ spake to them all, it may thus appeare. He propounded the question to them all and not to *Peter* alone, as is euident in the text, *Hee asked his Disciples, whome saye that I am.* And *Peter* answereth, not for himselfe alone, but for all his fellowes. And therefore, the words of Christ doe not onely belong to him, but to all the rest of the Apostles. Yea *Peter Martyr* witnesseth out of *Origen*, that this answer of Christ doth not onely belong to *Peter*, & the rest of the Apostles, but euen to all that do imitate the faith and confession of *Peter*. And for the other part of the speech in the next verse, *I will giue vnto thee the keyes of the kingdomes of heauen, &c.* That it was spoken to them all, is cleare in the *Euangelist Saint Iohn*: where Christ saith to all his Disciples after his resurrection, *Whosoener finnes ya remit they are remitted vnto them, &c.* And thus doth *Augustine* also vnderstand this place, & Amongst all the Apostles, saith he, *Peter* beareth the person of the Catholicke Church. For to this Church were giuen the keyes of the kingdomes of heauen: when they were giuen to *Peter*. And when Christ said to him, hee said to them all, *lo nest thou me? feed my sheepe.* Wee see *Peter* is none of the foundation of the Church let vs see then what is the foundation. By the rocke whereon our Saviour Christ promised to build his Church is vnderstood, 1. Christ himselfe: as euen the Apostle *Peter* expoundeth it, when hee saith, that all Christians must be founded vpon that living stone, elect and precious, which is the chiefe corner stone, as also the Apostle *Paul* saith: yea hee maketh Christ the onely foundation, beside which none other can be laid. For other foundation can no man lay, then that which is laid, which is *Iesus Christ*. And he said in plaine termes, the rocke was *Christ*. And this is most agreeable to the word of our Saviour Christ: for he saith not, *upon thee will I build my Church, but vpon this rocke*, namely which thou hast confessed: Now let euery man that hath any braines, iudge whether

vor. 19.
Iohn 20. 23.

P Inter omnes
Apostolos Eccle-
sia Catholica per
sonam sustinet
Petrus. Huic e-
nim Ecclesie
clauis regni ce-
lorum datae sunt,
cum Petro datae
sunt. Et cum ei
dicitur, ad om-
nes dicitur, A-
mas me? Pasce
oues meas. Aug.
de agniti. Chris-
tiano.
1. Pet. 2. 4. 6.
Ephes. 2. 20.
Caluin insti. lib.
4. c. 6. sect. 5.
1. Cor. 3. 11.
Et 10. 4.
Gualter homil.
20. in Mich. 4. 1.

whether it bee more agreeable to the faith, and more be-
hoofull for the Church of God, to be founded vpon Christ
or vpon Peter: vpon the sonne of the liuing God, whom
Peter confessed; or vpon Peter that so shamefully denied
him: vpon him, that subdued and conquered Sathan; or v-
pon him, whom Christ presently after calleth Sathan: vpon
him, that is called, and is indeed the *corner stone*, that faste-
neth both the walles together; or vpon him, that by his
carnall counsell was a stone of offence vnto him. 2. The
faith of Peter whereby he confessed Christ. And indeed there
is no great difference, but all comes to one end, whether
of these opinions we hold. For Christ is the foundation of
the Church, not simply and absolutely, but as he is apprehen-
ded of the faithfull, and confessed by faith. To conclude, it
is very well worth our marking to consider, what *Ferns*,
who was himselfe a Papist, hath written concerning this
point in his commentaries vpon this place of *Mathew*.
This place faith he, is a chiefe place of all that *Mathew* hath
written: neither is there any place that doth more comfort
the conscience. And this the aduersarie of all goodnesse
knew well enough: and therefore, he hath bent all his en-
deauour to wrest it from the true, naturall and simple mean-
ing; and to drawe it to disputations and strife of words:
which also he hath effected. For concerning this place, wee
doe nothing else but contend for superioritie, who should
be the greatest; not considering, what our Sauiour said to
his Disciples in the like case, *The Lordes of the Gentiles haue*
dominion ouer them, &c. But it shall not be so with you. And
a little after hee saith: wee must inquire what this rocke is,
whereon the Church is built. The word *rocke* in the scrip-
ture is some times taken for strength, and firmnesse, and
security: as in those speeches of *David*, *He shall set me vpon*
a rocke, and *he set my feet vpon the rocke*: where he meaneth
nothing else, but that hee was set in a sure and safe place,
that is, in security; And therefore, when Christ saith, *vpon*
this rocke will I build my Church, &c. hee meaneth nothing
else,

Mat. 16. 13.

Plessis treatise
of the Church
cap. 7.

Pet. Mart. loc.
com. claf. 4. cap.
6. sect. 29.

Ferns in Mat.
16.

Mat. 23. 13.

Pss. 120. 7. 11.
Eccl. 1. 1.

Note.

else, but that hee would build his Church vpon a sure and immouable foundation, against which all the assaults of the aduersaries should not preuaile. Hereby it is euident that Christ built not his Church vpon *Peter*, nor vpon any other man: for there is no man so firme and constant, that he cannot be moued: which also we plainly see in *Peter*. Wee must therefore seeke for another rocke. In the holy Scripture Christ himselfe is many times called a stone or a rocke, as *Isa. 28. 16. Psal. 118. 22. 1. Pet. 2. 4.* Hearest thou what *Peter* saith? namely that Christ is a stone, and he would haue vs to be stones also: which is, when we are built vpon Christ. Now he is built vpon Christ, that beleueth in Christ, and relieth on those things which Christ is able to doe. The rocke then primarily is Christ, vpon whom the whole Church is built, according to that of the Apostle, *Other foundation can no man lay, &c.* Againe, because by true faith we are ioyned vnto Christ, and so doe also after a sort become stones or rockes, therefore also Christian faith, and the firme and constant truth of the Gospell, is that rocke whereupon Christ hath built his Church. He that reflect vpon this faith, is a true member of the Church, in what place of the world soeuer he be. And he that knoweth not this faith, is no member of the Church, though hee seeme to be the chiefe in the Church. For the Church relyeth on this truth, and the Church is but one. Thus far *Ferns*, which sentence of his is agreeable and consonant in all things to the doctrine of our Church, and indeed to the doctrine taught in the holy Scriptures. Where we see, that God hath not left vs without sufficient witnesse of this truth, euén in the midst of the Church of Rome it selfe. *A maide came to him &c.*] We see yet further here the punishment of carnall pride, and vaine arrogancie and confidence. For our Saviour Christ of purpose would haue the Apostle *Peter* discouered of this gyrlie, and of no greater persons, to the end that his pride and boasting, whereby hee had so highly exalted himselfe before, might bee corrected

rected

rected and beaten downe; when hee should perceiue himselfe to bee overcome not of a man, but a woman; not of some stout Gyant, but of a weake and feeble porter. Hee had before in a vaine conceit, exalted himselfe aboue all his fellowes, *Though they should all bee offended by Christ, yet hee would not.* Yea aboue Christ himselfe, to whom in a manner he doth closely giue the lie, as though hee had beene deceiued in him, when hee told him, hee should denie him thrice. No, he was another manner of man then hee tooke him for: he would liue and die with him: that hee would. *vers. 33.* But see how shamefully he is cast downe. For his fall was so much the fowler, by how much the seruants that occasioned it, were the baser. A fiely gyrl, and shee not free, but a bondmaide, bearing no great office in the house, but onely keeping the doore, is made an instrument to beate downe that high conceite he had of himselfe. And this is the Lords ordinarie proceeding with proud persons. Hee vseth many times euen by vile and base meanes to subdue and punish their pride. According to that speech of the Apostle. *God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weake things of the world to confound the mightie things. And vile things of the world, and things which are despised, hath God chosen, and things that are not,* (that is, things which in mens account are nothing worth, so abiect and base that they are not regarded) to bring to nought things that are. Thus dealt the Lord with *Pharaoh* King of *Egypt*: he was so proud at the first, as there was no dealing with him, he scorned that God should command him to let his people goe. *Who is the Lord that I should heare his voice and let Israel goe? I knowe not the Lord, neither will I let Israel goe.* But God made him knowe before hee left him, and that euen by the weakest meanes that could bee. He could haue hiffed for some warlike nation; to haue vanquished him and led him away captiue, as he dealt with *Zedekiah*. He could haue sent Lions to haue slaine him, as hee did to the *Assyrians* that dwelt in *Samaria*: Hee could haue sent Beares to haue torne him in peices, as hee did to

*vers. 35.**Doct.*

God beateh
downe the
pride of men
by vile and
base meanes.
1. Cor. 1. 27. 28.

*Exod. 5. 2.**Isa. 5. 26.**Ier. 52. 9.**2. Kings. 17. 25.**Ch. 2. 24.*

Exod. 3.

Vide Aelianum.
var. Hist. lib. 14.
cap. 4.

vers. 3.

1. Sam. 17. 9. 10.
50.Judg. 5. 29. &
4. 21.

Jud. 9. 53. 54.

Ait. 12. 22. 23.
Brentius in Luc.
22. 56.

Luc. 18. 14.

Vsc. I.

Mat. 8. 8. 10.
Mat. 3. 11. &
11. 9. 11.

the children that mocked *Elisba*. But he vseth none of these meanes, but onely sendeth frogges, and lice, and flies, and such like vile and weake creatures, to plague him and to cheeke his pride. And indeede, euen these things which in themselves are contemptible, were a greiuous annoyance to him, and to the whole Land. For his very bed-chamber, yea his bed it selfe was pestred with frogges &c. In like manner *Goliath* that mightie gyant of *Gath*, that defyed all the Host of *Israel* with proud and brauing termes, as if none had beene able to fight with him and overcome him, was quelled by little *David* with a sling and a stone. So *Sinera* the captaine of *Iabins* Host that came against the *Israelites* in such confidence of the victory, was slaine by *Fael* a weake woman with a naile and a hammer. And *Abimelech* in the hight of his pride, was also brought to his death by a woman, who from a tower cast a peice of a millstone vpon his head, and brake his braine pan. And *Herod*, who was lifted vp, and swelled in pride at the voice of those flatterers that told him he spake more like a God then a man, was suddenly smitten by the Angell of the Lord, and was eaten vp of wormes. And indeed, this is a worthy punishment for pride, that the more arrogant a man is, the more hee should bee shamed and delected, as our Sauour Christ saith, *He that exalteth himselfe shalbe brought lowe*. And therefore *Peter* is worthily more disgraced then his fellowes, because hee had arrogated more to himselfe then they, though without cause.

This may admonish vs to labour for humilitie, to thinke basely of our selues and to bee lowly in our owne eies, and so shall we be more acceptable to God. Our Sauour Christ hath euer beene louingly affected, towards those that were of humble mind. When that good Centurion had such a base conceit of himselfe, that he thought not himselfe worthy that Christ should come vnder his rooffe, oh how highly our Sauour commendeth him! *I haue not found*, saith hee, *so great faith, no not in Israel*. *Iohn Baptist* confessed of himselfe in all humilitie, that he *was not worthy to beare the shoes*.

shoes of our Saviour Christ. But hee affirmeth of him, and that very earnestly, that *he was a Prophet, yea and more then a Prophet, yea that among them that are begotten of women, there arose not a greater then Iohn Baptist.* The deeper the Well is, the sweeter is the water: so the more humble any man is in his owne conceit, the more acceptable hee is to God. And indeed, if we could seriously consider, how vnable we are of our selues, to doe any thing that is good, without Gods assistance, wee should see there were no cause for vs to be proud. Nay if wee had any sound grace or vertue at all in vs, there would be no place left for pride. For as wee see the sunne the higher hee is in the firmament, the shorter shadowes he maketh, and the neerer he comes to the earth, the shadowes of all things are the longer. So vertue & grace the higher and the more eminent it is, the lesse ostentation it maketh. Whereas on the other side, where grace is wanting, there is nothing but pride and arrogancie: euen as the eares of corne, that haue nothing in them but light stufte, stand perking vp aboue all the rest; but they that are laden with full corne, hang downe their heads.

Secondly, this may be a good warning to vs, not to contemne nor despise the meanest persons, no nor the vilest creatures in the earth, because we see God can make them instruments to correct our pride. The proud vncircumcised *Philistim*, when hee saw poore *Dauid* come to him with a staffe in his hand, *he disdained him, and threatened to giue his flesh to the fowles of heauen, and to the beasts of the field.* Yet this *Dauid*, by Gods assistance brought him groueling to the earth, and afterward cut off his head with his owne sword. Yea wee see how troublesome euen gnattes and fleas, are vnto vs in Summer time. And indeed, there is not the weakest creature in the world, but if God arme it against vs, it is strong enough to chastise vs for our finnes. As the Lord calleth the *grasshopper, the canker worme, the caterpillar and the palmer worme* (all of them in themselves silly creatures) *his great host, which he sent among them.* And there is a memorable history of the *Archbishop of Mentz*, that hauing

Vse. 2.

*1. Sam. 17. 42.
44. 49. 51.*

*Quem vidit
dies veniens su-
perbum: hunc
vidit dies fugi-
ens iacentem.*

Joel. 2. 25.

*Spohn. Aenig.
mat.*

put a great number of poore people into a barne, promising them some almes, and hauing set it on fire ouer their heads, the mice that were in it by the iust iudgment of God pursued him to death. And we read of a whole towne in *Spaine*, that was vndermined and cast downe with conies. And diuerse people haue beene driuen from their habitations, by the annoyance of moles, frogges, mice, and hornets and such like creatures. And thus much for the occasions of *Peters* sinne, now it followeth to speake of the sinne it selfe.

*Prou. 17. 17 &
27. 10.*

But he denied &c.] This is the sinne of *Peter*, that hee denied his Master. If our Sauour Christ had beene but an ordinarie friend to the Apostle *Peter* it had beene too much for him to haue denied him in this manner. For as *Salomon* saith, *A friend loneth at all times*; and therefore, he giueth counsell in this case, *Thine owne friend and thy fathers friend forsake not*. And hereupon, when *Hushai* *Dauids* friend had vnder a colour, and by *Dauids* consent ioyned with *Abshalom*; the better to discouer to *Dauid* all his plots and purposes; *Abshalom* thinking hee had reuolted indeede, entertai- neth him in this maner, *Is this thy kinnesse to thy friend? &c.*

2. Sam. 16. 17.

Mat. 4. 18. 19.

But Christ was not onely *Peters* friend, but hee was his Master; yea, such a Master, as had alwayes beene most kind vnto him, and had continually graced him with his fauour. For first, when as *Peter* by his calling was but a poore fisherman, Christ called him to be one of his Disciples, and made him a fisher of men. Yea hee made him an Apostle, which was the most high and honourable calling in the Church. Besides; our Sauour neuer wrought any great miracle, but *Peter* was alwaies admitted to be present. As when he raised vp *Lairus* his daughter, *He suffered no man to follow him; but Peter and James and Iohn*. And when he was transfigured in a glorious manner on the mount, *Peter* was admitted to be a beholder of it. Yea when he was in that grieuous Agony in the garden, *Peter* was called to be a witnesse thereof. *He tooke Peter and the two sonnes of Zebedee with him*. All the rest of the Disciples were left at the doore. Yea more then this, he was euen his God and his Lord, as himselfe had be-

Mark 5. 37.

Mat. 17. 1.

& 26. 37.

fore

fore confessed. All this then doth aggravate his sinne, in that hauing seene our Sauour worke so manie excellent miracles, as to walke vpon the Sea, with a word to still the rage of the winds, with a word to heale all manner of diseases, to restore strength to the lame, sight to the blind, yea and life to the dead: all which conuincd him in his conscience, that he was the Sonne of God; yet notwithstanding he did so shamefully denie him, ^a If *Peter* had neuer seene nor knowne our Sauour Christ, if hee had neuer acknowledged and confessed him, if hee had neuer promised him the contrarie, it had beene something, but now after all this to denie him, it maketh his sinne so hainous, as it is hard for any other man to commit the like.

This example of the Apostle *Peters* fearefull fall doth teach vs, that there is no sinne so grieuous nor so hainous, no wickednesse so odious and abhominable, but euen the deare child of God, being left to himselfe, may fall into it, except the sinne against the holy Ghost. It is most true, that there are the seedes of all sinne whatsoeuer, naturally rooted and inbred in vs, which if they bee not preuented, are ready to breake out, vpon any occasion that shalbe offered. Who would haue thought, that the Apostle *Peter* ^b so excellent in grace, so deuout in loue, so strong in faith, could euer haue beene brought to this passe, to deuie Christ Iesus after this mannet? So that hereby it is euident, that in respect of their outward estate, many times there is little or no difference, betweene the child of God and a reprobate. And this is true, First before their conuersion to God. When they liue in such grosse and notorious sinnes as they may seeme euen to be shackled by the foote with reprobates. As may appeare in *Mary Magdalen*, who before her conuersion was a common strumpet, and possessed with seuen Devils. And in the Apostle *Paul* himselfe, who as he confesseth, before he was called. *Was a blasphemers, a persecutor, and an oppressor.* Yea hee persecuted the Church of God extremely, and made haucke of it. And hee saith of himselfe, and *Titus* and the rest of Gods children, *Wee our selues also*

a *Nescio an in altero hoc genus peccati tanti ponderis esse possit, in beato Petro fuisse manifestum est. Quisquis enim forte in aliqua persecutione graui negauit filium Dei, in compensatione Petri videbitur leuius deliquisse: si negauit quem non uidit, si negauit quem non agnouit, si negauit cui nihil promissit.* &c. Optatus. contra Donatist. lib. 7.

Doctr.
Gods Children fall many times into grieuous sins.
^b *Petrus qui omnibus erat sanctitate praestantior, amore deuotior, fide robustior, &c. Christum negauit. Bern. de canon. serm. 6. Luc. 7. 38. Mar. 16. 9. 1. Tim. 1. 13. Gal. 1. 13. &c.*

All 26. 11.
Tit. 3. 3.

1. Cor. 6. 9. 10.
11.

Ephes. 3. 1. 2. 3.

2. Tim. 3. 19.

Tit 3. 4.

Isa. 55. 8.

Ephes. 1. 5. 6.

were in times past vnwise, disobedient, serving lusts and diuers pleasures, lining in malitiousnesse and enuie &c. So likewise, he putteth the *Corinthians* in minde, what manner of persons they had beene, before they were sanctified, namely some of them had beene *Idolaters, Adulterers, Buggers, Theeues, Drunkards*, and as wretched sinners as could bee. And hee concludeth both of *Iewes and Gentiles*, that whiles they remained vnregenerate, they were by nature no better then the *children of wrath*. Indeede in respect of Gods decree, there is great difference. For the Lord *Knoweth who are his*, though they be hid, as it were, ouer head and eares among reprobates: but in respect of their outward conuersation, there is no difference at all. Neither is this any whit preiudiciall to their saluation. Indeepe if our saluation depended vpon any merits of ours, as the *Papists* say, then it were much materiall, what manner of persons wee were. But according to his mercie he saucth vs, as the Apostle saith, without respect of any thing in vs whatsoeuer. And therefore the Lord saith, *My thoughts are not your thoughts; neither are your wayes my wayes*. When we bestow a benefit on a man, we respect something or other in him; but it is not so with God: he both beinmeth and perfecteth the worke of our saluation, according to the good pleasure of his own will, and to the praise of the glory of his grace. And indeede what can make inore for the glory of God, then this, to saue a wretched & a miserable sinner, that neuer deserued anything but hel fire? Euen as the clemencie of a Prince appeareth most, in pardoning the most capitall offenders and horrible Traitors.

Secondly, this is true also euen after their conuersion, when as many times they fall into such foule and enormous finnes, that for the present, their outward conuersation is as bad, as if they were reprobates. And this appeareth plaine-ly in this example of the Apostle *Peter*, if there were no other prooffe of it. It was not the qualitie of *Iudas* his sinne, that made it worse then *Peters*, but his gracelesnesse, that could not repent of it, as *Peter* did. Nay, if all circumstances be considered, it may be *Peters* sinne will bee found so hainous, if not more hainous then the sinne of *Iudas*. For

Iudas

Iudas was diuerse times crossed by our Sauour Christ, as *Iohn* 12.6.7. namely, in the case of the ointment, yea he was openly shamed and disgraced before all his fellowes, when as in the hearing of them all, our Sauour discouereth him to bee a Traitor, pulling him as it were out by the poll, when hee gaue him a loppe &c. Hence he conceived dislike of his Master, and no doubt began to stomacke him: and then bribery working on his couetousnesse (for the Priests offered him money) he was easily drawne to doe that hee did. But *Peter* was euer well beloued and respected of his Master, as hath beene said, and was neuer out of grace and fauour with him: and yet notwithstanding he denieth him. Fearefull also and wofull was the fall of *Dauid*, as the Scripture hath recorded it. It may seeme strange, that *Dauid*, a man after Gods owne heart, as the Lord himselfe testifieth, could possibly fall so farre as he did. For if wee consider the circumstances and degrees of his sinne, it will appeare, that (sinall impenitencie excepted) a reprobate could scarce commit a greater. For first, he committeth adulterie with *Vriah* his wife: after that, hee useth very vile and sinfull shifts to saue his credit, and to couer his sinne. As hee sendeth for *Vriah* from the Campe, where he was fighting the battels of God against his enemies, and would haue had him to haue gone and layen with his wife, that so hee might father the child. When he could not perswade him to goe home, hee causeth him to eat at his owne table, and there maketh him drunke, thinking that then hee would haue done it. But when this would not preuaile neither: he that before, in the time of his affliction, was so tender hearted, that his conscience checked him for cutting off the lap of *Sauls* garment, doth now make no bones, to cause *Vriah*, an innocent and harmlesse man, to be slaine and made away. In like maner, *Noah* and *Lot*, both of the righteous persons, as is testified of them, and both of them hauing had so good experience of Gods mercifull goodnesse in preserving them; the one from the destruction of the old world, the other fro the ouerthrow of *Sodom* & *Gomorrab*: yet were both drunk in a shameful maner, and

Mat. 26. 13.

24. 25.

Iohn 13. 26.

Mat. 26. 15.

1. Sam. 13. 14.

2. Sam. 11. the whole Chapter

1. Sam. 24. 6.

Gene. 7. 1. &

2. Pet. 2. 7. 3.

Gene. 6. 8.

Gene. 19. 16. &

9. 21. & 19. 33.

&c.

Num. 12. 7.
Exod. 33. 11.

Psal. 106. 33. 33.
Num. 20. 10. 12
Deut. 34. 4.

Obiect.
2. Thef. 3. 3.

Answer.

Luke 15. 14. 15.
16.

and Lot to his drunkennes added incest, euen with his owne daughters. In a word that *Moses* was so faithful in the house of God: he that found such grace in the sight of God, that the Lord spake to him face to face, as a man speaketh to his friend; he that had so great experience of the mighty power of God, in so many glorious miracles: yea himselfe had bene Gods instrument in effecting them; he that had with such a great patience and meekenesse overcome so many prouocations of that froward and peruerse people: yet at the last was so angered, and his spirit so vexed, that he spake unadvisedly with his lippes: which sinne of his was so hainous, as that the Lord would not therefore suffer him to enter into the land of promise. Many examples might be produced for the further confirmation of this point: but by these it may sufficiently appeare, that though a man be neuer so deare to God, and haue receiued neuer so great a measure of grace and sanctification, yet if hee be left to himselfe, by violence of temptation he may fall into great and fearefull sinnes.

But some may say, God is able to stablish his children, as the Apostle saith, and to keepe them from euill. Why then doth he not alwaies preuent them with his grace, but suffer them to fall thus fearefully to the dishonour of his name, and the wounding of their owne soules?

I answer as before, that God is not bound to followe any man with his grace, after he hath once regenerated and sanctified him. And herein God dealeth with his children, as a father doth with his prodigall sonne. Though he be able to furnish him continually with money, and to supply all his idle and wastfull expences: yet when hee seeth that nothing will serue his turne, but that still hee latheth it out without any measure, he giueth him ouer, and leaueth him to himselfe, to be beaten with his owne rod, as that prodigall youth was in the Gospell that at the last comming home by weeping crosse, hee may learne to bee a better husband. And yet no man condemneth this father of cruelty or hard dealing to such a sonne but rather commendeth his wisdom. So in like manner, when the Lord perceiueh his children

to waxe carelesse, in husbanding the graces which he hath giuen them, when they beginne to be negligent in vsing the meanes to preserue and increase them, hee iustly withholdeth his grace from them, and leaueth them to fall into grosse and grievous finnes. And yet such is the mercifull goodnesse of our God, that euen this maketh for our great and vnspearable good. That God, that in the beginning by his diuine power, brought *light out of darkenesse*, is able also out of the greatest euill to bring the greatest good. To which purpose Saint *Augustine* hath a good saying, Almighty God being infinitely good, would by no meanes suffer any euill to bee in his workes, vnlesse by his power and goodnesse hee were able to dispose it to good. And the Apostle also saith, that *all things worke together for the best, to them that loue God*: yea euen sinne that is hurfull to others, by Gods mercifull dispensation is profitable to them. For first, when the children of God are overcome of the temptation which they strue against, and so fall into some great sinne, it maketh them displeased with themselues, because they haue so dishonoured God, and so they beginne to take a better vewe of their owne frailty and weakenesse, and are exceedingly humbled thereby: ^a whereupon Saint *Augustine* is bold to affirme, that it is profitable for them that ouerweene of themselues, to fall into some grosse and notorious sinne, that thereby they may be out of loue with themselues, as before by thinking too well of themselues, they had fallen. And he bringeth in the example of *Peter*, for a prooofe of it; who as he saith was more profitably displeased with himselfe when he wept, then he was pleased with himselfe when hee presumed according to that in the *Psalme*, which hee also alleageth, *Fill their faces with shame, that they may seeke thy name O Lord*. This is farre from the Deuils purpose, when he tempted vs to sinne; and yet see how the goodnesse of God ordereth and disposeth of it for our benefite. The Deuill may in this case be fitly ^a compared to that combattant, of whom we read, that ranne with his sword against his aduersarie, thinking to haue runne him through, but Gods

H

prouidence

*Enchir. ad Lau-
rent. cap. 10.
Rom. 8. 18.
Mala eis pro-
sunt, quia alijs sa-
cientibus obstant.
Mag. Sentent.
lib. 1. disti 49. G.
a Audeo dicere,
superbis vile esse
cadere in aliquod
aperit manifestum
percatum, unde
sibi displiceant,
qui iam sibi
placendo ceci-
derant. Salubri-
us enim Petrus
sibi displicuit,
quando fleuit;
quam sibi placuit,
quando pre-
sumpsit, iuxta il-
lud. Psa. 83. 16.
De ciuit. Dei lib
14. cap. 12.
Sanctis usque adeo
Deus omnia coo-
peratur in bo-
num, ut si qui bo-
rum deuiant &
exorbitant, etiam
hoc ipsum eis fa-
ciat proficere in
bonum, quia hu-
miliores redeunt
atque doctiores;
Petrus. Magist.
Sentent. lib. 1.
Distinct. 46. 1.
a Pherco Iasoni
profuit hostis,
qui gladio comi-
cam eius aperuit
quam sanare
medici non pot-
rant.*

b Nescit diabo-
 lus, quomodo il-
 lo & insidante
 & furente, vta-
 tur ad salutem
 fidelium excelsi-
 sima sapientia
 Dei de Trinit.
 lib. 4. cap. 13.
 c Nequissimus il-
 le seruus filius
 seruit, vel inui-
 tus. Quid ei tam
 molestum, &
 quid nobis esse
 poterat tam in-
 cundum, quam
 ut etiam malum
 eius nobis coope-
 retur in bonum
 Bern. in Psal. 91.
 serm. 11.
 Rom. 5. 20.
 Luke 7. 47.
 Multi & ma-
 gni sunt languo-
 res mei, multi
 & magni; sed
 amplior est me-
 dicina tua. Aug.
 confess. lib. 10.

Psal. 39. 2.

providence secretly guiding his hand, he opened an impos-
 sume, which no Phisitions could heale; and so thinking to
 kill him, he preferred his life. So the Deuill in great rage
 thrusteth sore at Gods children, seeking to wound them to
 death by some notorious fall: yet by the gracious dispensati-
 on of God, he is so farre from hurting them, as that by this
 meanes hee launcheth and letteth out their vlcers of priuy
 pride and ouerweening of themselves. So that for all his fu-
 ry, he is but a Surgeon to heale our corruptions. Whereunto
 agreeth that sweet saying of *Augustine*. [b] Little know-
 eth the Deuill, how the wonderfull wisdom of God vseth
 his malice and rage, to the saluation of the faithfull. And
Bernard saith to the same purpose. That lewd seruant
 (meaning the Deuill) doth seruiue vnto Gods children full
 sore against his will. What could be so greivous to him, & so
 pleasant and comfortable to vs, as that his euill should
 worke for our good? Secondly, it letteth vs see the excee-
 ding goodnesse and bountifulnesse of God, in pardoning
 and forgiuing great finnes: to the end, that when wee shall
 finde, that *where sinne abounded in vs, there grace abounded*
much more in the Lord, wee may be prouoked to loue him
 the more, as our Sauour testified of the poore woman, that
 washed his feet with her teares, and wiped them with the
 haire of her head: *Many finnes are forgiven her, for she loved*
much. As a man cannot chuse but loue the Phisition, that
 hath recouered him from some dangerous sickenesse: so we
 cannot chuse but loue the Lord, who in mercy forgiueth
 all our sins & healeth all our infirmities. *Psal. 103. 3*. Thirdly,
 it maketh vs more wary for the time to come, least wee
 should fall into greater finnes. As he that hath caught a fall,
 taketh better heed to his steppes: so the childe of God, ha-
 uing fallen into one sinne, is made more heedfull, that hee
 fall not further. He will thinke with himselfe, I haue fallen
 into this sinne, I may fall into a greater sinne, if I be not
 circumspect: and therefore, hee resoluech with *Danid*, to
 take heed to his wayes that he offend not. Fourthly, it cau-
 seth vs to runne forward with more speede. As he that run-
 neth

meth in a race, or trauelleth in a journey, if hee happes to fall, he will not lye long, but will rise againe with speede, and bestirre himselfe the faster, that he may not be hindred or cast behind. Last of all, it letteth vs see our owne inability, that despairing of our owne strength, we may more earnestly craue the assistance of Gods grace. As *Dauid*, after that fearefull fall of his, sawe the corruption and weakenes of his nature, and therefore prayeth vnto God to stablish him with his free spirit: yea to knit, and as it were, to chaine his heart vnto him, that hee might feare his name. So that we see how rich the Lord is in his mercy to his children, that causeth euen their finnes, which in themselves are damnable, to turn to the furtherance of their saluation. But howsoeuer the children of God doe many times fall fearefully and grievously: yet this is their comfort, they can neuer fall totally nor finally from the grace of God. It is true, there may be a great decay and eclipse of grace, but yet it is so rooted in the heart, as it can neuer vterly be lost. Indeed the most godly man that liueth may commit such finnes, as by the due desert of them hee might loose his prerogatiue of being the child of God, but yet in regard of Gods election and free grace of adoption, hee remaineth still the child of God. For the Lord is not fickle and inconstant in his loue, to loue a man to day, and to cast him off to morrowe. No there is no variablenesse, nor shadow of change in him. And therefore as our Sauiour Christ saith, *whome hee loueth once, he loueth to the end*. Besides, in his greatest falls, the seeds of Gods grace remaine in his heart, whereby hee is preserved from final apostacy, as the Apostle saith, *He that is borne of God sinneth not, for his seed remaineth in him*. And our Sauiour saith, *who soeuer drinketh of the water that I shall giue him, shall neuer be more a thirst: but the water that I shall giue him, shall be in him a well of water, springing up into euer lasting life*. And in another place, *He that beloneth in me, put of his belly shall flow riuers of waters of life*. So that the graces of God in his children, are not like those brookes, whereunto *Iob* compareth his friends, that runne like riuers in winter, but

Psal. 51. 12.
 & 86. 11.

O magnum donum, quod in peccatum dedit Deus in salutem vertutis. Chrysostomus.

Iam. 1. 17.
Iob 13. 1.

1. Iohn 3. 9.
Iohn 4. 14.

& 7. 38.

Rom. II. 29.
Iohn 5. 24.

Mat. 7. 25.

Act. 20. 9. 10.
12.

are dried vp with heat in summer, and faile out of their places: but they are such as spring continually, and are neuer dried vp till they haue brought a man to life euerlasting. For the gifts and calling of God are without repentance. Again our Saviour Christ saith, Hee that beleeneth, hath already passed from death to life. So that if it be possible for a man to bee brought from life to death; and from heauen backe againe to hell, then is it possible for the child of God quite to fall away; and become a reprobate. But the perseuerance of the faithfull is more sure and firme then so. They are builded vpon that immouable rocke Christ Iesus, and the greatest stormes of temptations cannot make them fall. It may bee sometimes with the child of God, as it was with *Eutychus*, when being overcome with sleepe, hee fell downe from the third loft: euery body that sawe him, thought hee had bene dead, there was so little appearance of life in him: yet when the Apostle *Paul* came, and embraced him, he bids them not trouble themselves, for his life was in him, and by and by he recouered and came to himselfe. So the child of God, both in his own feeling, and in the iudgment of others, may seeme to be gracelesse, and yet there is grace remaining in the heart, though so weake, as it can hardly be discerned. For as fire is often so raked vp vnder the ashes, as that there is no token of fire to be seene, there is neither light, nor heat, nor so much as any smoake; and yet there is fire which with blowing, and supply of newe fiewell, will soone kindle againe: As trees in winter seeme to bee dead and withered, but yet there is sappe belowe in the roote, which in the spring will appeare, and cause them to bud and flourish againe: And as the sunne may for a time be hid from our sight by some thicke cloud, and yet when the cloud is dispersed, it appeareth againe in perfit beauty. So the graces of Gods spirit may seeme for a time to bee in a manner dead and extinguished in vs: but in the end, they haue their liuely and powerfull operation as before. A woman that is with quicke child, may for a space neuer feelee it stirre within her: yet she is not discouraged, but afterwads she feelee it againe. So peraduenc-

peradventure, the child of God may for a certaine season, feele no stirring nor mouing of Gods grace within him: but yet herein he may slay himselfe, that if euer he felt it in truth; hee shall in good time feele it againe to his comfort. And in this respect our estate is farre better then was the estate of *Adam*, euen in his innocency; God had indued him with an excellent measure of grace, but being all committed to his owne keeping, the Deuill soone spoiled him of it. But God hath provided better for our security: for the grace that he bestoweth vpon vs, he doth not trust vs with it, knowing our weakenesse, but hee keepeth it himselfe. As the Apostle saith, *Our life is hid with Christ in God, when Christ which is our life shall appeare, then shall we also appeare with him in glory.* So that now all the Deuils in hell cannot bereaue vs of the least saving grace that God hath giuen vs.

Col. 3. 3. 4.
2. Tim. 1. 12.

But it will be objected, that there are examples in the Scripture, as of *Demas*, and others, that haue vtterly fallen away, and made shipwracks of faith. And our Sauour saith in the Parable of the seed, that many that haue beleued, in time of temptation *haue fallen away.*

Obiection.
2. Tim. 4. 10.
1. Tim. 1. 19.
Luk. 8. 13.

To this I answer, that there was neuer any man that was the true childe of God, and a true member of the Church, that euer fell away finally. Indeed, the Church hath alwayes, (and shalbe to the end) beene pestered with hypocrites, which occupie a roome in it, but were neuer sound members of it. And those fall away thicke and threefold, as Saint *John* saith, *They went out from vs, but were not of vs.* The Church is compared to a net. Now as all is not fish that commeth to the net, as the prouerbe is. But the net draweth many things, which the fishermen neuer put in their vessels so there are many receiued outwardly into the Church, as *Simon Magnus* was, to whome it may bee truly said, as *Peter* said to him, *they haue neither part nor fellowship in the priuiledges of the Church.* Again there is indeed a faith that may be lost, namely, when it is seperate from a good conscience, for that is a dead and a fruitlesse faith: But a true

Answer.

1. Job. 2. 19.

*Non omnes quos
sagena trahit,
piscatorum uasa
recipient. Bern.
de Conuers. ad
Schol.*

Act. 3. 21.

Luc. 22. 31. 32.

a Petrus cum peccauit, charitatem non amisit, quod peccauit potius in veritatem quam in charitatem; cum eius se non esse mentitus est in ore, cuius totus erat in corde: ideoque negationem falsitatis continuo lacrimis lauit veritas charitatis. Sic cum David peccauit, charitatem non perdidit, sed oblituit in eo quo dāmodo charitatem, ad veritatem mentem temptationis idūm charitatis in eo nequaquam facta est abolitio, sed quasi quādam soporatio: quæ mox ut ad vocem arguentis Prophete e-niguit, continuo in illam ardetissimam charitatis confessione erupit, peccauit domino, & continuo audiuit &c Bern de amore Dei p. 2. 2. Sam. 12. 23.

Vse. I.

Iam. 4. 12.

lively faith, such as all Gods children haue, can neuer be lost. For that prayer of Christ in the behalfe of *Peter*, is available for all the elect to the end of the world, namely, that ho vsouer Satan in his malice sit and assault them, yet their faith shall neuer faile. And though our Sauour speake of some that shrinke and fall away in temptation: yet they are such as neuer had any roote. And the faith they seemed to haue, it was but temporarie, they beleueed onely for a time. The *Galathians* were the true Church of God, truly regenerate and effectually called: yet were they snared by false doctrine, and fell dangerously euen to the extinguishing (as much as lay in them) of the graces of God: yet were they not quite bereft of the spirit, yea Christ himselfe remained in them still, though for want of godly graces, he was as it were without forme, as the Apostle saith *Gal. 4. 19.* *David* also after his fall was in the like case: yet he had not utterly lost the spirit: for he prayeth vnto God, *take not thy holy spirit from me Psal. 51. 11.* And to this purpose *Bernard* hath a good saying = *Peter* when he sinned, lost not charity, because he sinned rather against the truth, then against charity; when as with his mouth he denied himselfe to bee his whole hee was wholie in his heart. And therefore the truth of charity, with teares washed away the deniall of falshood. So when *David* sinned, he lost not charity, but it was after a sort benumbed in him by the violence of the temptation, neither was his charity quite abolished in him, but as it were laid asleepe; which as soone as it was awaked as the voice of the Prophet that reprooued him, he straightway brake out into that most earnest confession of charity, *I haue sinned against the Lord*, and presently heard this answer, *The Lord hath taken away thy sinne, thou shalt not die.* I sweare, *The Lord hath taken away thy sinne, thou shalt not die.* This doctrine (to make vse of it) serueth first for our instruction, namely that we be not too rash in iudging & condemning our brethren. We see by this that hath beene deniured, that a man may fall grievously and fearefully, and yet be restored to the fauour of God. And therefore as *Saint James* saith, *Who art thou that iudgest another man.*

We

We may not set boundes and limites to Gods mercy at our pleasure, to say such a man hath committed such and such sinnes, therefore he cannot bee saved. This is too great presumption in any man. ^a It belongeth to God onely to know who is guiltie in that manner, and it is his prerogative (as one faith well) to give sentence. And therefore let all men keepe silence, and let God alone iudge who is a sinner. At the day of iudgement, the sonne of God shall sit as Iudge, who knoweth what is his, and what is none of his. It belongeth to him to make choice, what hee will lay vp in his barne, and what hee will commit to the fire. Let vs all acknowledge our selues to bee men, and let none vsurpe the power and authoritie of Gods iudgment. For if any man shall arrogate so much to himselfe, what shalbe left for Christ to doe at the last iudgement. Let it bee better for a man, not to bee guiltie of his owne sinnes, rather then to desire to be a iudge of other mens sinnes. And therefore in this case let euery one of vs lay our hands vpon our mouths. And let vs practise the counsel of the Apostle, Brethren (saith he) *If a man be fallen by occasion into any fault, yee which are spirituall, restore such a one with the spirit of meeknesse, considering thyselfe, least thou also bee tempted.* Either wee haue committed as great sinnes our selues, or if the like temptation were offered vnto vs, wee should as readily yeeld as they haue done, if God should leaue vs neuer so little. And therefore wee must bee pittifull towards them, and pray for their amendment. As he that hath recovered from some grievous sicknesse, pittieeth those that are sicke of the same disease, and as he that is deliuered out of prison, hath compassion on them that lie bound in misery and yron: So the childe of God, hauing by Gods mercy recovered from his sinnes, cannot choose but pittie those that are ouertaken with sinne. That which the Apostle requireth of Ministers, must in some measure be performed of all Christians, namely, *to bee gentle toward all men, suffering sinners with meeknesse, prouing if God will at the last giue them repentance &c.* Yea by loue wee must conuer even a multitude of sinnes. And herein there is a manifest

a Dei est nosse reum, illius ferre sententiam. Tacemus omnes homines. Solus Deus iudicet peccatorem. Opt. cont. Donat. l. 4. Et l. 7. In die iudicii sedebit iudex filius Dei, qui agnoscat quid est suum, & quid alienum. Illius est eligere quid condat in horreo & quid tradat incendio. Agnoscamus nos omnes homines esse. Nemo sibi usurpet diuini iudicii potestatem. Nam si sibi tantum vendicat homo, quid in iudicio astutus est Christus? Sapius fit homini, si de peccato suo reus non sit, quam ut de alieno iudex esse desideret. Gal. 6. 1.

Handignara mali, miseris succurrere disco. Dido apud Virgil. Aenead. 1.

2. Tim. 2. 24. 25.

1. Pet. 4. 8.

manifest difference betweene the Godly and the wicked. The godlie couer many infirmities in others vnder one good gift, but the wicked burie many good gifts vnder one infirmite.

Secondly, it serueth for the comfort of all Gods children. For it is a glasse wherein they may behold the rich mercie of God, in pardoning such great sins, that like sinners they may not despaire. To which purpose Saint *Paul* hath an excellent speech, hauing related at large, what a wretched sinner hee had beene before his conuersion euen the chiefe of all sinners; hee saith, that hee was receiued to mercy, for this end, that *Iesus Christ* might shew on him all long suffering to the ensample of them that shall in time to come beleene in him &c. where he plainly teacheth vs, that Gods grace is not appropriated and intailed to some few, but is indifferently offered to all, that are qualified aright to receiue it. God was not onely mercifull in forgiuing the sinnes of *Dauid*, and *Peter*, and such like; but hee is as mercifull to forgiue thee thy sinnes, whosoever thou art, if with bitternesse and griefe of heart, thou canst bewaile them as they did.

Vse. 3.
Cadit Petrus, ut reliqui caueant.
Hugo in locum.
Considera & treme vir iste, Petrus paulo ante communi-
cans &c. Caiet. in hunc locum.
Cuius potest accidere, quod cuiusquam potest. Sen. a Nemo audebit de sua virtute confidere, quando mutabilitatis periculum nec beatus Petrus potuisset euadere. Glossa ordin.
b Cum videat tantorum viroru

Thirdly wee may here bee admonished to take heed, that wee sucke not poyson out of this and such like examples of the fallies of Gods children, by taking occasion thereby to hearken our selues in our sinnes: but rather bee made more wary and circumspect ouer our selues. As a weake old man seeing a young lustie man take a fall in the way before him, taketh better heede to his steppes, least he fall also. So when we shall see, that the Apostle *Peter*, a man indued with such a measure of grace, did notwithstanding fall so fearefully, wee had neede looke well to our selues, or else whither may wee fall if we bee left to temptation as hee was [a] who dare now presume of his owne strength, when this blessed Apostle, that was a pillar, as it were, in the Church, is thus fearefully shaken? Nay rather, a man should alwayes suspect himselte, and bee afraid to fall, and when hee shall see such fearefull tempests and such lamentable shipwracke of such excellent men [b] as Saint *Augustine* saith. And to this

& cauendas tempestates, & flenda naufragia. de Doct. Christi. Lib. 3. purpose

purpose *Bernard* giueth good counsell [c] Shunne the pit, faith he, wherein thou seest another fall before thy face. Let other mens destruction bee thy caution. And [d] *Augustine* hath the like saying. Other mens ruines should bee your examples. Now to the end, that wee may not abuse these examples of Gods children, to the incouraging of our selues in sinne: let vs consider first, that this was no ordinarie thing with them, to fall in this manner. It is testified of *David*, euen by the Lord himselfe, that *hee did that which was right in the sight of the Lord all the dayes of his life, saue onely in the matter of Vriah*. 1. King. 15. 5. *David* then made no occupation of sinning. So wee doe not reade, that euer *Peter* denied Christ Iesus any more, no hee was most constant in confessing of his name, euen vnto death. Neither doe wee reade that *Noah* or *Lot* were euer overtaken with drunkennesse againe. And therefore the examples of their falles can bee no incouragement to them that continually adde sinne to sinne; making whoredome and drunkennesse, and such like horrible finnes, their ordinarie trade and common practise. These men sinned indeede, but it was of infirmitie, through the violence of temptation: and they did not lie along in their sinne, but renewed their repentance with griefe of heart; and therefore God receiued them to mercy, and forgaue them their finnes. But this is nothing to thee, who-soeuer thou art, that sinnest presumptuously with an high hand, and liuest and lyest in thy sinne impenitently. God hath no mercy for thee, so long as thou continuest in this estate.

Againe for our selues, let vs consider what hurt wee receiue, when-soeuer wee fall into any sinne. For first of all, that spirituall comfort and ioy in the holy Ghost, which once wee felt, and which before was in vs *unspeakable and glorious*, vanisheth away, and our soules are filled with horrour, by reason of Gods displeasure, and the conscience is made euen the picture of hell. And therefore *David* after his grievous fall, desireth the Lord *to restore to him the ioy of his saluation*. And a little before, in the same Psalm, hee

c Vita foueam, in quam vides alium coram te cecidisse. Alorum perditio tua sit cautio. de conf. edific. c. 46. d Aliorum ruina vesira debent esse exempla. de obed. & humil. Non cadendi exemplum propositum est, sed si cecideris, resurgendi. Non sit delectatio minorum, lapsus maiorum: sed sit casus maiorum, timor minorum Aug. in Psal. 51.

1. Pet. 1. 8.

Tsal. 51. 11.

8.

Psal 130.1.

Psal 89.30.
31.32.

Gen. 9.22.25.

2.Sam. 15.30.

Rom. 6.21.

saith, *Make me to heare of ioy and gladnesse, that the bones which thou hast broken may reioyce.* Insinuating, that the horror of conscience, that followeth vpon the committing of sinnes, is like the breaking of a mans bones, which is the greatest paine that can be. Yea, hee saith in an other Psalme, *Out of the deepe places, haue I called vnto thee, O Lord:* as though for the time hee had beene in the bottome of hell. Secondly, wee are made vnfit to any thing that is good: so that till we be restored againe by repentance, wee are made vnprofitable burdens of the earth. There is no cheerefulnesse in Prayer, no life in hearing the word, no delight in receiuing the Lords supper. Our soules are dull and lumpish within vs, as if they were buried in the bottome of a dunghill, that we cannot lift them vp with any seruencie, in the performance of any holy duetie. Thirdly, on the other side, we are made most apt and ready to runne into any sinne. Whiles we lie impenitent in any transgression, the deuill cannot offer a temptation to vs, but wee are ready to yeeld, as may appeare in this example of *Peter*, as wee shall see afterward. Fourthly, we are sure to smart for it, for God will correct vs with one rod or other, till we bee thoroughly humbled, as the Lord said to *Dauid*: *If thy children forsake my Law, and walke not in my indgements: if they breake my statutes and keepe not my commandements: Then will I visite their transgression with the rod, and their iniquitie with scourges.* What a griefe thinke we, was it to *Noah*, by reason of his sinne, to become a laughing stocke to his owne sonne? What a heart breaking was it to *Dauid*, to bee thrust out of his Kingdome by *Abshalom* his owne darling? It is said, that when he fled from him, hee had his *head covered, and went barefooted, and wept as he went.* Better were it therefore for a man to want all the pleasure that his sinnes can affoord, then to endure the smart and shame that followeth after, as the Apofile saith: *What fruite had yee then in those things whereof yee are now ashamed.* Last of all, when a man by his sinnes hath lost the feeling of Gods fauour, it is hard to recover it againe. *Peter* wept bitterly, *Dauid* crieth earnestly, yea he

he caused his bed every night to swim, and watered his couch with his teares. So will it be with thee, whosoeuer thou art, that hast by thy sinne lost the fauour of God, it will cost thee many a broken sleepe, many an aking heart, and many a sale and bitter teare, before thou canst bee reconciled againe. And therefore, to conclude in all these respects, wee should bee carefull by all holy meanes to preserue our selues from sinne, and not presume, because God hath bene mercifull in forgiving many great and grieuous sinners.

Before them all.] This is the maner of his deniall, that hee doth it openly and publicly, hee did not whisper it in the maides eare, but spake it openly in the hearing of them all. And this doth greatly aggravate his sinne, that hee is not afraid of a multitude of witnesses. Hee is come to this passe, that he careth not who heareth him denie his Master.

Here then we may learne, that as all sinnes are hainous: so especially that which is openly and publicly committed. The very sight and presence of men should somewhat keepe vs and restraîne vs from sinne. It is true that euen our most secret sinnes are odious in the sight of God; because he seeth them as well as if they were open. For as *Dauid* saith, *The darkenesse hideth not from God, but the night shineth as the day: the darkenesse and light to him are both alike*: he seeth as well at mid-night as at noone-day. Neither can there be any place so secret, wherein a man can hide his sinnes from the Lord. And therefore, as *Dauid* prayeth for the pardon euen of his secret sinnes: acknowledging, that God could know and see sinnes in him, when hee could not see them himselfe. But when mens sinnes breake out as the Prophet *Hosea* saith, into the open vewe of the world: and when once the trial of their countenance doth testifie against them; when they are come to that height of impudency in sinning, that they declare their sinnes as *Sodome*, and hide them not, then are their sins most odious. The reason is, because God thereby is most dishonored: especially, if they be professors of religion that doe offend. For all that professe religion, liue as it were vpon a stage, where all men doe eye

Dott.

Those sinnes are most hainous that are openly committed.

Psal. 139. 12.

Ier. 23. 24.

Psal. 19. 12.

Hof. 4. 2.

Pla. 3. 9.

Vultu morbum incessuq; fitentur Iuuenal. Satyr. 2.

Unius cuiusq; causa tantò maioris est criminis quantò, priusquàm caderat, maioris erat virtutis.

Bern de conc.

adiscap. 51.

them: and obserue their conuersation. And if they commit any notorious sinne; on the one side, the godly, if they be weake are scandalized and offended. It is a great temptation to one that is but newly conuerted to Christ, to see one that for many yeeres hath made a great shewe of Christianity, to fall into such and such sinnes. It weakeneth him exceedingly, and doth greatly endanger the saluation of his soule. If the Lord doe accurse him, that shall cause a blind man to go out of his way: how much more shall they be accursed, that by their euill example shall turne any man out of the way of righteousnesse. And therefore, our Sauour Christ denounceth a fearefull woe to him, that shall by any meanes whatsoever offend or cast a stumbling blocke in the way of any of those that belecue in him: he saith, *It were better for him that a mil-stone were hanged about his necke, and that he were drowned in the depth of the Sea.* If they be slung they are greiued: as Lot was with the wickednesse of the Sodomites. On the other side, the wicked, if they bee yet indifferent, and not thoroughly confirmed, they are mightily encouraged and strengthned in their wicked courses by this meanes. Nay they thinke themselves iustified, and as it were, priuiledged, when they see men that would be counted Christians, liue as dissolutely as themselves. And if they be such as are already set downe in the seat of the scorers, their mouthes are opened to blaspheme the holy name of God and the profession of godlinesse. As the Prophet *Ezechiel* charged the Iewes that were in captiuitie, and Saint *Paul* to the Romanes, that they *polluted the holy name of God*, and caused it to be *blasphemed among the Gentiles*. And so *Nathan* told *David*, that by that deed of his, hee had caused the enemies of God to blaspheme. And so it is at this day. Let a man that professeth the feare of God, and frequenteth Sermons, and seemeth to be more holy then the rest, let him I say fall into any sin, and by and by all the vngodly and prophane persons are ready with open mouth to cry out: Loe, these are your professors, there is no better in any of them. And this maketh the Papists among vs to speake so ill

of

Deut. 27. 18.

Mat. 18. 6.

2. Pet. 2. 8.

Ezech. 36. 30.

Rm. 2. 24.

2. Sam. 12. 14.

of our religion (and yet they of all others haue least cause: for it were pittie of our liues, if we were as bad as they) because many of vs liue so wickedly. But as this is most hainous in all, so especially in those that are superiours, and are set in any eminent place aboue others. They can hardly fall from their estate, but they doe much hurt. The hurt of one principall member, or of some one of the vitall parts of the body, doth more endanger the body, then the hurt of many others. So in like manner, the publike sinnes of any one principall member, either in the commonwealth, or in the Church, or in the familie, doth farre more hurt, then of a great many besides. And first, for those that are rulers and gouernours in the commonwealth, their euill example is verry dangerous. For as when a great Oke falleth in the wood, it beareth downe all the vnder-growth that is within the reach of it: So when a Magistrate falleth, he draweth after him by his example all that are vnder him [a] As we see by experience that as the Prince is, such is the people. As when foolish *Rehoboam*, the sonne of wise *Salomon*, forsooke the lawe of the Lord, all *Israel* went with him. 2. *Chron.* 12. 1. [b] According to that common saying: All the country followeth the example of the King: neither are his lawes in so much force in this case, as his life: whereunto agreeth that speech of the sonne of *Sirach*: *What manner of man the ruler of the city is, such are all they that dwell therein.* cap. 10. 2. The reason is euident, because their very example is a secret kind of lawe: for this is the condition of Princes, as one saith [c] that what soeuer they doe themselues, they seeme to command it to others: Yea and the people, for the most part, are naturally inclined, to counterteit like Apes the manners of their rulers. And therefore, the Lord calleth the euill conuersation of the great persons in *Israel*, a *snare* and a *net*, because many were taken and seduced by their euill example. Secondly for Ministers though they haue neuer such excellent gifts, yet their euill example doth farre more hurt, then all their preaching can doe good. For the people

sipe, atq; ut ita dicam sequaces sumus. Plin. 39. Panegy. Hosea. 5. 1. Gualt. ibid.

Qui sunt in seculi culmine constituti, aut plurimos secum perdunt, aut secum multos in via salutis acquirunt. Magis tales, aut pena manet, multis praebens male imitationis laqueum: aut glorie, si multis ostendant sanctae conuersationis exemplum. Fulgent de conuersione à aculo, ad Theodor. Senatorem. ep. 6. a Quales in reiprincipes sunt, tales reliqui solent esse ciues Cicer. Ep. b componitur orbis Regis ad exemplum, nec sic inflectere sensus Humanos edicta valent, quã vita regentis. Mobile mutatur semper cum principe vulgus. Clam. c Quicquid faciunt precipere videntur. Quintil. declam. 4. Flexibiles quamcumq; in partem ducimur à prin-

Loquere ut videam.

Iob 6. 80.

Ier. 23. 14. 15.

Quod exemplo fit, id etiam in re factum putant.

Cicer. lib. 4. ep. 3.

Vse. 1.

Ier. 8. 12.

& 3. 3.

Prover. 7. 9.

Iob. 24. 15.

1. Thes. 5. 7.

Ephe. 5. 11.

looke more at the life of a Minister, then they doe at his doctrine, though it be neuer so good: and therefore, they would haue them speake in the Pulpit, that they may see it in their practise: as the Iewes said to our Sauour Christ, (though in another sense) *what dost thou worke, that we may beleene thee?* Hence it is, that nothing is so pernicious to the hearers, as the lewd conuersation of the teachers. And therefore, the Lord reprocueth the Prophets among the Iewes, because that they liuing in filthinesse, committing adultery, and walking in lies; had by that meanes strengthened also the hands of the wicked, that none could returne from his wickednesse: yea even from them wickednesse was gone forth into all the land. And for parents and maisters, it hath beene shewed already, what great hurt their euill example doth in the family to their children and seruants.

This doth first of all iustly reprocue all those that care not how publicly and notoriously they sinne, euen in the sight of all men. Wofull is the wretchednesse of many men in this case, that commit all manner of vngodlinesse without blushing: we haue a homely prouerbe, but good enough for such persons, *That the Foxe runneth to the wood, and careth not who looketh in his taile.* So they runne to all kinde of wickednesse, and care not who seeth them. As the Prophet *Jeremy* saith of the people in his time: *Were they ashamed, when they had committed abomination? nay they were not ashamed, neither could they haue any shame.* For as hee saith in another place, *they had a whores fore-head, they could not be ashamed.* As a common strumpet neuer blusheth at her filthinesse, so they neuer blush at any sinne they commit, though it be neuer so hainous. *Salomon* saith of the whore-maisters in his times, that it was their manner to seeke out whore-houses. *In the twilight, in the euening, when the night began to be blacke and darke.* And *Iob* saith, *The eye of the adulterer waiteth for the twilight, and saith no eye shall see me, and disguiseth his face.* And the Apostle saith of his times, that *they that be drunken, are drunken in the night.* And hereupon these finnes are called by him *workes of darkenesse*, because men vsed to shunne the

the light, and seeke obscurity in the committing of them. [a] For the night & darknes do diminish shame. But now whoremasters and drunkards are not ashamed to commit their villainies with open face, euen in the sight, and as it were, in contempt of the Sunne. They expose their filthinesse to the vewe of the world, and take pleasure in no sinne that is not notorious. It is a shame saith the Apostle euen to *speake of the things which are done of them in secret.* Ephes 5.12. Marke I pray you, there were shamefull things committed in those daies, and things which could not bee well named with modesty: but they were done in secret; they had a care to couer them and hide them from the eyes of men: yea Cain himselfe, though a reprobate, would not murder his brother openly, but calleth him forth into the fields, where no body should see, and there slewe him. But now men are growne so shamelesse in sinne, that murder is committed euen in the open streets, and whoredome by the high-way side, as we reade of *Absalon*: that he lay with his fathers *Concubines in the sight of all Israel.* 2.Sam. 16.22. Yea many are become desperate, that they would be ashamed, not to bee past shame in their sinnes. For they *glory in their shame,* Phil. 3.19. and *boast themselves in their wickednesse.* as *Danid* said of *Doeg.* Psal. 52.1. They are so farre from seeking to conceale their sinnes, as they publish and proclaime them to the world, as it were with a Trumpet. It is nothing for them to be wicked, vnlesse all the world know them to be such. They glory that they are known to be common swearers, and that they are pointed at for drunkards and vncleane persons. But alas, this is a wofull pride, and a miserable boasting, for a man to boast of that, which without repentance, will be the destruction of his soule.

Secondly wee are all here admonished to followe the counsell of the Apostle, who saith, *Take heede that yee walke circumspectly redeeming the time, because the dayes are euill.* It is true, that when wee haue done all wee can, wee cannot but sinne; for the cursed flesh with the corruptions and lustes thereof, rebelleth continually against the spirit, and

a *Tenebrae mi-
nuunt vocis, atra
pudorena Ouid.
Metam. lib. 10.
Ineuolutis &
aperis liminibus
peccat. Nec sunt
grata gaudia, si
qua latent. Mar-
tial. lib. 1. Epi-
gram. 35. de Les-
bia meretrice.
Abigerunt te-
stem veluti, sirog,
Mart. ibidem.
Gen. 4.8.
Lucem ac athe-
ra petit, & ueste
culo peccat. Se-
nec. in Hippol.
Pudet non esse
impudentes. Au-
confess. lib. 2.
Non solum non
occultanda, ve-
rum etiam iam
praedicanda ac
diffamanda vi-
dentur. Aug.
Enchir. cap. 79.
Non est tucca
satis quod es gu-
losus; & dici cu-
pis & cupis vide-
ri. Mart. lib. 12.
Epigram. 41.
Pulchrum est
monstrari digito
& dici, hic est
Pers. sat. 1.*

Use. 2
Ephes. 5. 15. 16.

haleth

haleth vs to one sinne or other. Neither are wee to hope for better, so long as wee carrie about with vs this body of sinne. But yet wee must take heed, and vse all holy meanes, so to subdue and restraints these corruptions of ours, as they may not breake out into notorious sinnes, to the open dishonour of God, and publike scandall of the Church. Yea if it bee possible, as much as lyeth in vs, wee must labour to be free from all suspicion of euill. For if *Cesar* the heathen Emperour, required this of his wife, much more ought it to be in all that professe themselves Christians. As the Apostle exhorteth, *Abstaine from all appearance of euill.* 1. Thess. 5.22. The same counsell did *Bernard* giue to *Engenius* the Pope, when hee told him, it made much to his perfection to auoide both euill, and the shew of euill. In the one, hee should prouide for his conscience, in the other for his credite. And Saint *Augustine* hath a saying to the same purpose. It is (saith he) a greater matter and a glorious thing, and highly to be commended, neuer to haue giuen place to euill deedes: but it is a matter of greater strength, neuer to haue beene subiect to false suspicions. Let vs all therefore take heed to our selues in this respect, that so wee may giue no occasion of offence in any thing: nay rather, *may take away occasion from them that seeke occasion*, as the Apostle saith, that euen our greatest enemies, that prie most narrowly into our actions, may not bee able to finde an hole in our coates. But that wee may gaine that testimonie, which was giuen to *Zacharie* and *Elizabeth*, that they walked in all the commandements of the Lord without reproofe. Yea that in assurance of our owne consciences, wee may be able to say to our enemies in some sort, as our Sauour Christ said to his, *Which of you can rebuke me of sinne?* namely of notorious sinne.

[*Saying &c.*] This is the first degree of *Peters* sinne in denying his Master. Some there are that in a preposterous affection, and a corrupt fauour (as Saint *Augustine* calleth it) towards the Apostle *Peter*, doe labour to extenuate this fact of his, and will by no meanes graunt that *Peter* could commit

*Sanè interest
tuae perfectionis
& malas res, &
pariter species
deuitare. In al-
tero conscientia,
in alio fame
consulis. De con-
siderat. lib. 3.
Magnum est
quidem & glori-
osum, & usque
ad celum omniū
are proferendum
nunquam malis
alibus locum
dedit, sed multo
fortius est, nun-
quam falsis sus-
picionibus labo-
rasse. De bono
discipl.
Luk. 1.6.
Ioh. 8.46.*

*Peruerso fauore
tract. 66. in Ioan.*

commit so greivous a sinne, as absolutely and flatly to denie Christ Iesus. But the blessed Apostle standeth in no need of their apologie, being already reconciled to God, and received into fauour. And if hee did, their defence of him could doe him little good against so many and so manifest testimonies of the holy Ghost, that doth accuse him. Indeed charitie requireth, that wee should *coner euen a multitude of sinnes*: but the obedience which we owe to God, will not suffer vs to extenuate that, which the holy Ghost doth so much amplifie and aggrauate in the Scriptures. As this sinne of *Peter* (as was said in the beginning) was both foretold by our Sauour Christ before hand, and also was afterwards recorded by all the Euangelists. [a] And therefore euery man may perceiue, how friuolous a thing it is to goe about to defend him. For if hee did not denie his Master, then Christ Iesus lyed that foretold it, and all the Euangelists, nay rather the holy Ghost himselfe, that recorded it. Again, the Apostle himselfe doth not acknowledge this vnseasonable kindnesse: who by and by being smitten in his soule with the greatnesse of his sinne, weepeth bitterly, testifying thereby, that hee had sinned more hainously against Christ, then he was able in wordes to expresse, and so by his teares hee reprooueth them, that take vpon them to bee his Patrones. And to this purpose is that saying of *Opratus*, though otherwise much addicted to the Apostle *Peter* [b] I am afraid, saith hee, to say, that so great holinesse did sinne. But he himselfe proueth it to bee true, in that he sorrowed bitterly, and wept abundantly, who would neither haue sorrowed nor wept, if there had beene no offence. Here then we see first in generall, that the Apostle *Peter* did sinne greatly, in that hee confesseth Christ while he was in safety, and now denieth him when he is in trouble. Whiles he was vnder the wing of his Master, he maketh a most excellent and famous confession of him, as wee haue scene before, for which hee is highly commended euen by Christ himselfe. Blessed art thou *Simon*, the sonne of *Ionas*, for flesh and blond hath not reuealed this vnto thee, but my Father which is in hea-

Exent. in Lucam.

1. Pet. 4. 8.

1. Pet. 4. 8.

a. Hoc quam

frivolum sit

prudens le-

ctor intelligit. Si

enim iste non ne-

gauit, ergo men-

tus est dominus

qui dixerat. Ter

me negabis.

Aqui. in locum.

b Dubito dice-

re peccasse tan-

tam sanctitatem.

Sed ipse hoc sa-

ctum probat, qui

& doluit amare,

& fleuit ver-

tim: qui nec do-

leret, nec fletet,

si nulla interue-

nisset occasio.

contra Donatist.

lib. 7.

Mat. 16. 17.

Joh. 6. 66. 67.
68. 69.

Doct.

We must confesse Christ Iesus as well in time of trouble, as in peace. *Tempore duro est inspicienda fides.*

Nequaquam par gubernatoris est virtus, cum placido aut cum turbato mari vehitur. Tunc enim laudante nullo, illaudatus inglorius subit portum. At cum strident fauces curuatur arbor, gubernacula gemunt, tunc ille clarus, & Deus maris proximus.

Plin. secund.

Epist. lib. 9.

Mat. 7. 24. 25.

Vique comes radios per solis cūtibz umbra est; Cum latet hic pressus nubibus, illa fuit. Ouid de Trist.

Mat. 13. 21.

Mat. 20. 21. 12.

Joh. 6. 60.

nen. And againe, when many of Christs followers began to fall off, and to forsake him; and hee asked the twelue, if they also would goe away, *Peter* answered in the name of them all, *Master to whom shall wee goe? Thou hast the words of eternall life. And we beleene and knowe, that thou art Christ the sonne of the living God.*

But now that danger beginneth to appeare, he shrinketh in the wetting, and vterly denieth him. Which doth teach vs, that it is not enough to confesse Christ and his truth in the time of peace, but we must also stick to it, euen when trouble ariseth for the same. It is an easie matter to professe the Gospell, while all is quiet, and the weather faire; but all the triall of constancie is in aduersitie. The valour and courage of a Souldier is best seene in the hottest skirmish; the skill of a Marriner is best discerned in the greatest tempest; So the constancie of a Christian is best tryed in the most greiuous persecution: when a tree hath taken deepe roots, it endureth the violence of winde and weather: when a house is buiided on a sure foundation, neither raine, nor flood, nor raging stormes can make it fall. So it is a good token that a man is rooted and grounded in the truth, when hee shrinketh not for euery blast of winde. As the shadow followeth the body so long as the Sunne shineth, but when it is clouded, it vanisheth away: so in time of prosperitie all men will bee followers of Christ: but as soone as persecution or tribulation commeth for Christs sake, they are gone. As our Sauiour saith; Many with the Sonnes of Zebedee would bee Christs Disciples, if he had an earthly Kingdome, to aduance them to places of honour, that one might sit on his right hand, and the other on his left hand. But when it comes to this reckoning, that they must pledge him of that bitter cup of the Crosse, that hee drunke of before them, then I feare me, they would be ready to say with the carnall *Capernaïtes*; This is an hard saying, who can beare it? Like the *Isralites*, that would faine goe to the land of *Canaan*, but they are loath to bee so long tossed vp and downe in the wilderness. And therefore, they are euer murmuring and complaining for

for one thing or other. Our Sauour Christ knew this before, and therefore for the better arming of his Disciples against it, hee foretoldethem o it. Teaching vs thereby, that wee must not onely professe Religion, when there are many encouragements: but if the case be so, that we must follow Christ with a crosse on our backs: yet we must not shrinke, but goe after him through thicke and thinne, through faire and foule. And indeed, there is great reason for this. For if Christ commaund vs to loue men, not onely that are our friends; but euen our enemies also; or else our loue is nothing worth. Much more must wee be constant in our loue to the Lord, not onely when his fauourable countenance is turned towards vs, but euen then when hee seemeth to bee our enemy, *setting vs up as a marke against him, and fighting against vs with all his terrours, as Iob saith. The Apostle Peter commaundeth seruants to be subiect to their Masters* *Mat. 24. 10.*
Mat. 16. 24.
Mat. 5. 44.
Iob. 7. 20. & 6. 4.
1. Pet. 2. 18.
 with all feare, not onely if they be *good and courteous*, but also if they be *froward*. Much more must we performe our seruice vnto God, not onely when he is kind to vs by his benefits, but also when he trieth vs by affliction. The deuill himselfe seeth the equitie of this. For hee thought it was not worth God haue mercie, as we say, that *Iob* feared God in his prosperitie. *Doth Iob, saith hee, feare God for nought? Hast thou not made an hedge about him, &c. Thou hast blessed the worke of his hands, and his substance is increased in the land.* As if he should say, it were pitie that he liues if hee should not feare thee in this estate. But saith he, *Stretch out now thy hand, and touch all that he hath, and then see what he will doe, see if he will not blaspheme thee to thy face.* So that if we bee not constant, and stand to our tackling, as well in aduersitie, as in prosperitie, euen this sentence of the deuill shall condemne vs. And this hath bin the practise of all Gods children. This Apostle *Peter*, howfoeuer here, through infirmitie, he is afraid at the voice of a gyrl: yet after his repentance, being confirmed of the Lord, hee is not daunted with the menaces and threatnings of the high Priests: but he telleth them to their beards, that he must rather obey God then
1. Pet. 1. 18. 19 20.

- man.* And let them doe with him what they would, *bee could not but speake the things which bee had seene and heard.* So likewise the Apostle *Paul* was resolute this way. For when *Agabus* had, by the spirit of prophecy, foretold the troubles that should befall him at *Ierusalem* and his friends: began to dissuade him from going vp thither, that so hee might auoide the danger; he made them this stout answer, saying, *What doe you weeping and breaking mine heart? For I am ready, not to be bound onely, but also to die at Ierusalem for the name of the Lord Iesus.* And *Shadrach, Meshach, and Abednego* did not onely serue the Lord constantly, when they were in fauour with *Nebuchadnezzar*, and were promoted by him, but euen when they saw the danger of the hot fire furnace they continued constant. And *Daniel* would not discontinue his ordinary worship of God, though he knew it was the perill of his life. The reason of this constancy in the faithfull, is not any naturall strength that is in them. For that way they are exceeding feeble, as wee haue heard: but first, that spirituall confidence they haue in God, whereby they are made bold and couragious as Lions against all oppositions whatsoeuer: knowing, that whatsoeuer the Deuill or deuillish tyrants are able to deuise against them, can hurt or endanger them, no more then those great Gyants of *Babel* endangered heauen with their tower. It is reported of the hill *Olympus*, that the top of it is so high aboue the cloudes, that if a man drew any letters there in the ashes at their yearly sacrifices to *Iupiter*, they found them the next yeare as they left them, nothing at all troubled either with winde or weather. In like manner the soules of Gods children are mounted so high on the wings of their faith, aboue the reach of all outward afflictions, that they do as it were contemne and despise them. And therefore they say with *David.* *God is our hope and strength, a very present helpe in time of trouble. Therefore will not wee feare though the earth be moued, and though the mountaines fall into the midst of the Sea. Though the waters thereof rage and swell, and the mountaines shake at the furies of the same.* Secondly they haue
- Act. 21. 11. 12.*
- 13.
- Dan. 3. 16. 17. 18. & 6. 10.*
- Prou. 28. 1.*
- Gen. 11. 4. & c.*
- Iul. Solinus poly. hist. or. cap. 13.*
- Psal. 46. 1. 2. 3. Si fractus illabatur orbis; Impavidum serient ruinae.* Horat. lib. 3. Ode. 3. Heb. 11. 26. 1. Cor. 15. 19:

haue respect to the recompence of reward, as is said of *Moses*. Indeed as the Apostle saith, *If in this life onely we had hope in Christ, we were of all men the most miserable*. If there were no better estate for Gods children then in this world, it were the most wretched thing that could bee for a man to bee a Christian. But as *Danid* saith, *Verily there is fruit for the righteous, doubtlesse there is a God that iudgeth the earth*. Now this reward cannot be had but by enduring affliction for the name of Christ. The bearing of the crosse must alwayes goe before the wearing of the crowne. Yea he that would haue a crowne of glory with Christ in his Kingdome, must first haue a crowne of thornes with him in this life. He that desireth to raigne with him, must first suffer with him, as the Apostle saith, *Rom. 8. 17*. But yet for our comfort, [*a*] the more patiently we endure the crosse here for his sake; the more glorious shall our crowne bee at that day. [*b*] And the sorer our conflict is, the more glorious shalbe our garland. And this the Apostle affirmeth on good ground. For hauing cast his account; and (as it were) summed vp his reckoning, he concludeth (for so the word signifieth) that *all the afflictions of this present time are not worthy of the glory, which shalbe shewed vnto vs*. And in an other place, *Our light affliction*, saith he, *which is but for a moment, causeth vnto vs a most excellent and an eternal weight of glory. 2. Cor. 4. 17*. Where hee maketh an elegant opposition betweene our afflictions here, and our glory in heauen: the one is but light, and easie to be borne, the other is massie and waighety: the one is momentanie and soone at an end (for what is the whole life of man but a moment in this respect) the other is eternall, and neuer fadeth away. To which purpose *Bernard* hath a very good saying [*c*] In this momentanie there is hid eternitie; and in this light, an exceeding waight aboute measure. And thus doth our Sauour Christ comfort his Disciples against all the afflictions of this life. *Ye are they*, saith he, *which haue continued with mee in my temptations: Therefore I appoint vnto you a Kingdome &c.* As a traueiler, that goeth a long journey, though hee haue many a foule

Psal. 58. 11.
a Quanto plus
tormenti, tanto
plus erit glorie.
Senec. de provid.
diuina. cap. 3.
b Quanto fue-
rit robustior pug-
na, tanto gloria-
tor dabitur illis
corona. Bern. de
cana. dom. serm.

7
Rom. 8. 18.
λογισματα:
id est, collatis u-
trinque rationi-
bus, & subducto
velut calculo a-
liquid certi sta-
tuo. Beza.
Quo longior ve-
stra pugna, hoc
corona sublimior.
Cypr. lib. 2. Ep. 4.
c In momenta-
neo hoc, latet æ-
ternitas; in hoc
leui pondus sub-
lime & supra
modum. In Psal.
91. serm. 15.
Luc. 22. 28.
29. 30.

and wearie step, yet cheareth himselfe, that his repast at night will make amends for all, according to the common saying, hee neuer hath ill day that hath a good night: So should wee constantly and patiently passe through all the difficulties of weelding, euen through reproches, persecutions, stripes, imprisonment, and death it selfe; in hope of that crowne of life, which the Lord hath promised to all them that are constant to the death.

Apo. 2. 10.

Vse. 1.

Here then first of all they are reprooued, that would bee Christians, and yet would sleepe in a whole skin: that would professe religion, and yet keepe themselues out of danger. As we haue many, that so long as all is quiet, will bee very hot and forwarde in professing truth: But when there ariseth the least feare of any danger, they pull in their hornes, and shrink away, or if they doe any thing, it is closely and covertly, that no man may see them. Like to *Nicodemus*, that came to Iesus to be instructed, but it was *by night*. Though himselfe were a ruler of the Iewes, yet he durst not auouch his loue to Christ. And *Ioseph* of Arimathea, was also one of Iesus his Disciples, but it was *secretly for the Iewes*. He durst not be to knowe of it. So the parents of the blind man to whome Christ had giuen sight, durst not confesse all that they knew of Christ, for feare of the Iewes. But this sinne is very grievous, and therefore the Lord threatneth, that if any man in faint-heartednesse for want of patience doe withdrawe himselfe, his soule shall haue no pleasure in him. And the fearefull and unbeleuing, which for want of faith in Gods promises (for that is the cause of fearefulnesse) dare not stand to the profession of the truth, shall haue their portion among murderers, and whore-mongers, and sorcerers, and such like persons, in the lake which burneth with fire & brimstone, which is the second death. Neither is there any sin that in this life doth lie so heauy on the conscience as this, when a man for want of spirituall courage, shall cowardly betray and forsake the truth. As may be seene in the lamentable example of Iudge *Hales*, who in *Queene Maries* time, being called before the Bishop of *Winchester* then Lord *Chancelor*, for proceeding

Iob 3. 1. 2.

*Iob. 19. 38. &
9. 21.*

Heb. 10. 38.

Apo. 21. 8.

*Fox. pag. 1282. &
1392. 1393.*

ceeding against certaine masse Priests, that were indited before him, according to the lawes of King *Henry* the eight, and King *Edward* the sixt, being then yet in force: did stand in defence of the truth with good constancie. But afterwarde being committed to the Fleet, hee was there either by threatnings or flatterie brought to yeeld vnto his aduersaries. Which he had no sooner done, but he was grieuouly afflicted in his conscience, insomuch as he attempted to lay violent handes on himselfe, and had killed himselfe with his penknife, but that the mercifull prouidence of God preuented him. But afterwarde, being deliuered out of Prison, and coming home to his owne house, he could neuer find rest, till hee had fearefully drowned himselfe in a little riuer. To conclude, our Sauour Christ exhorting his Disciples to constancy vnder the crosse, hee telleth them: *Who soeuer shall be ashamed of me and of my wordes, among this adulterous and sinfull generation, him shall the son of man be ashamed of, when he commeth in the glory of his Father, with all his holy Angels.* If we be ashamed of Christ Iesus, before a company of sinfull men like our selues, what is he the worse for it? or if wee confesse him before them, what addition of glory hath hee by it. He is euery way absolute in himselfe, and can receiue neither diminution nor accessse of honour by any thing that we can doe. But if he be ashamed of vs before his heauenly Father, and the holy Angels, if he doe not then acknowledge vs, what shall become of vs?

Mark. 8. 38.

And therefore, in the second place, let vs be exhorted, to be stedfast and constant in the truth, as well in time of persecution, as in the daies of peace. Wee haue a prouerbe, that *He is but an idle Swaine, that will let his iourney, for a shower of raine.* So he is but an idle Christian, that dare not shew his head, when a little storme of persecution beginneth to arise. He that is truly godly indeed, will willingly vndergoe whatsoeuer trouble shall accompany his profession: as *Moses* did chuse to suffer aduersity with the people of God, when, if he would haue renounced his religion, he might haue liued in great pleasure in *Pharaohs* court. When we once enter in-

Vse. 2.

Heb. 11. 25.

to

Can some be so wicked as to be ashamed of Christ Iesus before men?

Luk. 14. 28. 31.

2. Tim. 3. 12.

Act. 14. 22.

Heb. 2. 11.

Exod. 2. 11.

Act. 7. 23.

Gen. 45. 3. 46.

46. 34.

Ester. 4. 4.

Phil. 1. 29.

* Doct.

To dissemble
our Religion
is to deme
Christ.

a Apud eos qui
Christiane gra-
tie participatio-
ne redempti sunt
penè id est fidem
nolle offerre e
quam negare.
Fulg. de myste-
riis. Mediat. ad
Thras. Vandal.
regem. lib. 1.

to the profession of Christianity, wee must first cast our accounts to see what it will cost vs to be Christians, as our Sauiour exhorteth. We may not dreame of ease and security, for then we shalbe deceiued. But wee must knowe, that *all that will liue godly in Christ Iesus must suffer persecution*, either one way or other. And that wee cannot enter into the *Kingdome of heauen*, but through many tribulations, and therefore, we must arme our selues against them before hand that we may endure them. And to perswade vs the better, let vs remember, that *Christ Iesus our blessed Sauiour*, though he were the immortall and glorious God, yet in loue to vs, *Was not ashamed to call vs brethren*; Yea suffered all extremitie for our sakes. It was great praise in *Moses* that being so highly esteemed in *Pharaohs* Court, yet hee would vouchsafe to visit his poore brethren the oppressed *Hebrewes*. It was singular loue in *Ioseph*, that being set next to the King himselfe ouer all the land of *Egypt*, yet hee was not ashamed of his brethren and of his Fathers house, though they were herdsmen and shepheards. It was great vertue in *Ester*, that being so highly aduanced, as to bee made *Queene* to so great a *Monarch*, yet she was not ashamed of poore *Mordecai* her vnckle, a despised person. But all this is nothing in comparison of this, that *Christ Iesus* is not ashamed of vs. And therefore, we must not be ashamed of him, nor of any crosse that shall befall vs for his sake. For this is certaine, that whosoever hath faith giuen him of God to beleue in him, hee hath also grace giuen him to suffer for him, as the Apostle saith.

* I wotte not what thou sayest.] Wee see that *Peter* doth not here deny our Sauiour *Christ* in plaine termes: onely he would shift off the matter as cunningly as he could: and yet this speech of his must be one of deniall, or else hee did not denie him thrice as our Sauiour had foretold. Where we may obserue, that he that doth but dissemble his faith in *Christ*, is guilty of denying him in the sight of God. [*] Among them that are redeemed by participation of the grace of *Christ* it is almost all one not to maintaine the faith and

and to denie it. It is true, *Enasions* are not alwayes vnlawfull, nor on some occasion to dissemble the matter. A bird is not bound to flie into the net that is set for her. No more is a man bound to expose and offer himselfe to danger. But so farre as may stand with a good conscience, and so farre as hee may doe it without sinne, it is lawfull to auoide it. VVhen *Samuel* came to *Bethlehem* to annoint one of *Issai* his sonnes to be King in steed of *Saul*, he doth (and that by Gods direction) concale the chiefe cause of his comming, because it might endanger his life, if *Saul* should heare of it; and hee taketh an heifer with him, as if hee had come only to offer sacrifice. So wee neede not discouer all our purposes and intents, further then necessitie requireth. But if we bee once called to professe the truth, then there is no place for dissembling. But wee must haue our *Fathers name written in our foreheads*, that all the world may see, wee are not ashamed of our profession. It is a sinne for a man to refuse to giue testimonie to the truth, when he hath a due vocation. If we be not *Martyrs*, yet we must be *Confessours*, or else wee are no Christians. And this is that which the Apostle *Peter* exhorteth vs vnto. *Bee ready alwayes*, saith hee, *to giue an answer to every man that asketh you a reason of the hope that is in you.* 1. Pet. 3. 15. Wee must make it knowne what faith and Religion wee are of, without [a] feare or shame, if occasion serue, else wee betray the truth. [b] When the cause of God is discussed, and falshood preferred before the truth, he that according to the person he beareth, doth not resist it, shall bee condemned for his silence, saith *Bernard*. This seemeth hard to a great many, who thinke it a chiefe point of wisdom, to shift of all questioning of Religion, with making mention of other matters. But let such persons knowe, that they are in danger of a grievous and fearefull fall. For as hee that falleth from the first round of a ladder, is in danger to fall past all the rest, till hee come to the ground: So they that in the case of Religion, begin once to halt or slide a little, and to depart from that free boldnesse, that ought to bee in confessing of Christ; for the

1. Sam. 16 1. 2.
3. 4 5.

Apoc. 14. 1.

a *Pro eodemq;*
silentio firmat
errorem, qui lo-
quendo non a-
struit veritatem.
Fulg. ibid
b *Cum causa*
Dei ventilatur
in medium, &
falsitas preponi-
tur veritati; qui
pro persona quā
gerit, non resistit,
de suo damnabi-
tur silentio. De
vys vite.

2. King. 10. 16.

Vse.

*Crede mihi, bene
qui latuit, bene
vixit &c. Ouid.
Trist.*

Psal. 45. 1.

Rom. 10. 10.

*Quis enim celandi
uerit ignem, Lu-
mine qui semper
proditur ipse suo?
Paris Helena apud
Ouid. Epist.
Quis enim bene
celat amorem?
Eminet indicio
prodi: a flamma
suo. Medea Iasoni
Ibid.*

most part doe euery day waxe worse and worse, till at the last they fall to denie him in plaine tearmes. Hee that is truly godly, will neither bee fearefull nor bashfull; but will shew his zeale for the truth, when occasion serueth. Hee will say as *Iebu* did to *Iehonadab*, but with a better affection, *Come see the zeale that I haue for the Lord.*

This Doctrine in a worde reprobeth all those that dissemble their Religion. They count it a matter of great commendation for them to be close and secret, that it may not bee knowne what Religion they are of. They thinke themselves very wisemen, because they carry themselves so as they cannot be discouered. But alas, where they thinke most of all to hide themselves, there they most of all bewray their owne shame: and whiles they would conceale from the world what Religion they are of, this their dissembling proclaimeth against them, that they are of no Religion of God. For if Religion be in the heart, it will appeare in the wordes. *If the heart bee inditing of a good matter, the tongue will be the pen of a ready writer. If the heart beleeue to righteousness, the mouth will also confesse to salvation,* as the Apostle saith. The zeale of Gods glory cannot bee shut vp in the heart, but as fire it wil either smoake or flame; it will shew it selfe by one meanes or other. A man cannot dissemble his loue to his parents or his children. No, as the common saying is, *Loue will creepe where it cannot goe*: So it is not possible for a man to dissemble his loue to God and to the truth, but hee must needs shew it by his plainnesse and opennesse in Religion, when occasion is offered.

And when he went out into the porch] Here followeth the second degree of the Apostle *Peters* sinne, together with the occasion thereof. He thought to haue escaped with his former dissembling of the matter, and therefore he withdraweth himselfe into the porch, hoping to haue got away before he should be questioned any more. But his enemies not satisfied with that which he had said, doe assault him afresh. *Another maid sawe him*, as it is in the Text, and she likewise chargeth him to haue bene one of Christs Disciples. Now there

there may seeme to be some difference among the Euangelists in relating the seuerall occasions of *Peters* deniall. *Matth* and *Marke* doe both affirme, that this second deniall was occasioned by a maid. But *Luke* saith, it was by a man. For the reconciling of these places, wee are to know (as *Lira* well obserueth) that the principall purpose of the Euangelists was to expresse the threefold deniall of *Peter*, and therein they all agree. But it was not their purpose precisely to set downe the persons that accused him, but onely by accident. And there is no contrariety in the matter: for the voyce being first vitered by a Maide, and receiued by a common applause, it is likely (as commonly it falleth out in such cases) that many came flocking about him, and with one mouth, as it were, beganne to accuse him. Which Saint *Iohn* seemeth plainly to note, when as speaking of this second denial, he saith, ther were many that charged him to be one of Iesus his Disciples. But whether it were one or more that occasioned this degree of his sinne, it is not much materiall: we see he was not long quiet amongst them. But as soone as he had shifted off one accusation, presently hee is tried with another.

Mat. 26. 71.
Marke 14. 69.
Luke 22. 58.
Lira in locum.

Iohn 18. 25.

Which may teach vs, that the children of God are seldom free from temptations, but for the most part one followeth on the necke of another. As *Dauid* saith of his outward afflictions, that they ouertooke one another, as the waues of the sea, *Psal.* 42. 7. so is it also with inward temptations, the end of one is the beginning of another [a] For seeing our felicity is a punishment to the Deuill as Saint *Augustine* saith, therefore hee remooueth euery stone, to hinder the same, and to make vs partakers of his owne damnation. [b] And this he doth not in hope to recouer his former estate, but because it grieueth him, that we poore wretches, raised out of the dust, should come to that glory, from whence he is irrecoverably fallen. [c] For perceiuing that men by humble obedience might ascend thither, from whence he

Doct.
Gods children are seldom free from temptations.
Nunquam bella bonis, nunquam certamina de. sunt. Et quocum certet mens pia semper habet.
a Felicitas nostra diabolo panna de ciuit. Dei. lib. 2. cap. 29.
b Non ut sibi cedat, quod amifit; sed ne illuc pauper de puluerus
resuscitatus accedat, unde ipse in gloria conditus, irreparabiliter cecidit. Bern. in *Psal.* 19. Serm. 6.
c Videns diabolus hominem per obedientia humilitatem posse ascendere, unde ipse per superbiam corruerat, inuidet ei, & factus est Satan id est, aduersarius. Mag. sentent. lib. 2. distinct. 21. A.

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Mat. 4. 5. 8.

Luke 4. 13.

d. *Instat anbelanti, prohibetq; resumere vires.*

Ouid Met. lib. 9.

e. *Pax licet interdum est, pacis fiducia nunquā.*

Ouid. Trist.

f. *Non est ali- quod vite tem- pus, in quo non**muscipulam ten- dis inimicus.*

Fulg. ad Pro- bam. Epist. 4.

g. *Dum viuimus, inter laqueos**currimus: nul- quam tuta pax,**probo dolo, nul- quam tuta quies**undiq; bella, un- diq; hostes. de**ordine vite.*

Hec mihi quod undiq; bella mi- bi vident, undiq;

*tela volant, un- diq; tentamenta,**undiq; pericula.**Quocumq; me vertam, nulla**securitas est. Et**que mulcent & que tristant om- nia timco. Ni- mirum utrobq;**bellum, utrobq; periculum, utrobq;**timendum. Bern.**Meditat. ca. 14. 1. Sam. 29. 4.**Ne sis lessatan.*

is fallen by his pride, he enuieth him, and is become a Sathan, that is, an aduersary vnto him. Hereupon he is not content to haue drawne a man to one sinne, but hee laboureth to make him out of measure sinfull. The Apostle *Peter* had al- ready done enough to damne himselfe, without the mercie of God: and yet see, the Deuill is not content with that, but presently hee renueth his temptation, that hee may plunge him, if it were possible, as deepe into hell as himselfe. Thus dealt the Deuill with our Sauour Christ, though in vaine. As soone as euer our Sauour had repelled and ouercome one assault, hee presently beginneth afresh with him: yea when he was foyled indeed, and forced to retire, he did not leaue him for euer, but as Saint *Luke* saith, *he departed from him onely for a season*: for he tempted him all his life time, either mediately by his cursed instruments, the Scribes and Pharisees or else immediately by himselfe in the time of his passion. If he assailed our Sauour Christ in this maner, much more will he assaile vs. So that we are to looke for nothing all our life long, but a continuall intercourse of tentations [d] a perpetuall warfare, wherein [e] there is no hope of truce with our enemy. [f] There is no part of our life wherein he setteth not some trappe to catch vs: which caused *Bernard* to com- plaine in many places. [g] While we liue, saith he, we run in the midst of sinners: there is no safety, there is no secu- rity; but on euery side warres, on euery side enemies. Hence the Deuill is called Sathan, that is an aduersary, as the word is generally vsed in the Scripture. As when the Princes of the Philistines opposed themselues against *Dauid*, whome the King would haue taken to warre with him: they said, *let him not goe downe with vs to battell, least in the battell he be an ad- uersary to vs.* And when *Abisbai* would haue had *Shemei* put to death for his railing against *Dauid*, *Dauid* answered, *what haue I to doe with you, ye sonnes of Zeruiah, that this day yee should bee aduersaries vnto me?* So *Salomon* speaking of the great peace that God had blessed his raigne withall, he saith, *there was neither aduersary nor euill to resist.* And when *Iacobs* seruants had digged a well, which they could not enioy

2. Sam. 19. 22. *Cur esus mihi lessatan.* 1. King. 5. 4. *En, Sathan.*

Gene. 26. 21.

without

without much enmity and strife, they called the name of it *Sitnah*: which cometh from the same roote. Now the Deuill is called by this name, after a peculiar maner, because he is the greatest aduersary of all, with might and maine impugning our saluation. And therefore our Sauour Christ calleth him *the enemy*, by an excellencie, because there is no enemy so maliciously and with such a deadly hatred bent against vs as he is. But as he is generally an enemy vnto all, so especially he is an enemy to the godly. He had great rage against all men, but as the Apostle *Iohn* saith, he was most of all *wroth with the woman* (which was a type of the Church) and with *her seede, which keepe the commandements of God, and haue the testimonie of Iesus Christ*. And therefore Saint *Peter* exhorting the faithfull to watchfulnesse, saith, *Your aduersarie the deuill goeth about, &c.* because he is their aduersarie aboue all others. As experience teacheth vs, that they that begin to be conuerted vnto God, are more grieuously tempted of the lusts of the flesh: euen as the Israelites were more grieuously oppressed in the labour of Bricke and Clay, when once they began to thinke of departing out of Egypt, & of forsaking *Pharaohs* gouernment. As the deuill is friendly and flattering to a man, so long as he continueth in his sin: so he is a sterne enemy to him when he is conuerted. Hence is it, that as soone as euer our Sauour Christ was Baptised, presently the deuill beginneth to tempt him without delay. And so hee dealeth with all Gods children. As soone as a man beginneth to professe godlines, & hath once giuen vp his name to Christ, he must instantly looke to be tempted. And this we are taught in the order of the petitions of the Lords Prayer. Where we see the petition for strength against temptation, is set after all the rest, signifying, that they that are most carefull to seeke the glory of God, and the aduancement of his Kingdom, to doe his will and to depend vpon his prouidence for the things of this life, they that haue any comfortable assurance of the forgiuenesse of their sinnes; they of all other are most subiect to temptation. Hereupon, our Sauour told his Disciples, that the Deuill had the greatest spite at them of all other men; *Sathan* hath desired you saith he, *to winnow you as wheate.*

Mat. 13. 39.
Apoc. 12. 17.
1 Pet. 5. 8.
Quotidianis discimus experimētis, eos qui conuerti deliberant, & tentari grauis a concupiscentia carnis; & vngeri grauis in operibus luti & lateris, qui Egyptum egressi & Pharaonis imperium effugere moliantur. Bern. de conuers. ad Scholares.

Fit inimicus conuerso, qui peccatori blandus extitit.

Mat. 3. 26. 17.
cum 4. 1. &c.

Mat. 6. 13.

Non quærit illos quos iam subegit, aus gessit euertere quos iam suos fecit inimicus & hostis Ecclesie, quos alienauit ab Ecclesia & foras eduxit, ut captiuos & victos contineret, & præterit: eos pergit lacessere, in quibus Christum cernit habitare. Cyprian lib. 1. Epist. 1.
Luk. 22. 3.

Math. 16. 16.
17. 18.

Gal. 2. 9.

Vse. 1.
For reproofe.

Luke 11. 21.

Ephes. 2. 19.

And because *Peter* was an excellent Apostle, one that had made such a glorious confession of Christ Iesus, that he was *the sonne of the liuing God* : and had receiued so high commendation from the mouth of Christ, one that was a pillar in the Church of God; therefore, the Deuill singled him out first of all, and assaulted him as we haue heard, and brought him to this fearefull sinne.

This doctrine serueth first for the reproofe of two sorts of people. First, such as foolishly make their boast, that they were neuer tempted. No, they thanke God, the Deuill neuer troubled them, they know not what temptation meaneth; But alas, if they could see it, they haue little cause to boast in this case, but rather they may suspect themselves, that they are yet vnder the power and dominion of the Deuill. As our Sauour saith, *When a strong man armed keepeth his Pallace, the things bee possesseth are in peace.* So long as the Deuill hath peaceable possession of a mans heart, so long he neuer molesteeth him: hee willingly obeyeth the Deuill and delighteth in his seruice, and therefore what neede the Deuill oppugne him. A King neuer listeth vp his sword against his owne loyall subiects, but if once they begin to rebell, then hee rayseth a power to subdue them to his obedience. In like manner, so long as men are sworne subiects to the Deuill, he neuer stirreth against them: but if once, by the grace of God, they begin to rebell against him, and to shake off his yoke, then hee rageth and laboureth by all meanes possible to reduce them into subiection. A dogge though neuer so fierce, doth not barke at those of the household; but at strangers; hee sawneth on all that belong to the house. So the dogges of hell will neuer barke at men; as long as they are of the Devils household; but when once they are made *citizens with the Saints, and of the household of God*; then they begin to take on. We see therefore, that their case is very fearefull, that are neuer molested by the Deuill.

2.

A second sort of people to bee here reprov'd, are they that thinke the Deuill is neuer neare them, but when they

see him. So long as they see him not to appeare in some visible shape, they care not. Indeed that they cannot indure at any hand, oh no they spit at the very name of him, and erie out vpon him foule scind &c. but for his temptations they make no matter at all of them. But poore soules, they are much deceiued. For the Deuill is alwayes present in all places, though they see him not. And his temptations are farre more fearefull then his apparitions. For these are not so terrible to the eye, as they are to the soule.

Secondly, it serueth for the comfort of them that are much tempted. They thinke it a great discouragement to bee alwayes buffeted by Sathan, as the Apostle saith. But indeed, they haue rather cause to reioyce: For there is no greater token of Gods loue. For whome the Lord loueth most, them the Deuill hateth most, and out of his hatred molesteth most.

Vse. 2.
For comfort.
2. Cor. 12. 7.

Thirdly it serueth for our admonition. Firſt that wee be not secure, when one temptation is paſt, whether wee haue got the victory or no. For the Deuill will returne and ſet vpon vs a freſh. *The vncleane ſpirit*, as our Sauour ſaith, will ſometimes goe out of a man: but if we take not heede, *he will returne with ſeauen ſpirits worſe then himſelfe*. As the enemy if he bee repelled in one place, laboureth to make a breach in another: ſo the Deuill, if hee cannot preuaile by one temptation, hee will trie an other. For as the Apoſtle *Peter* ſaith, *he doth continually goe about*, without intermiſſion, *ſeeking to deuoure vs*. Yea many times hee ſeemeth to be overcome and vanquiſhed, when there is no ſuch matter. Sometimes he will retire and giue over the combat, and make as if hee were overcome, that hee may more eaſily overcome vs. Sometimes he will counterſeit to runne away, but it is to this end, that if wee purſue him, he may caſt his fiery darts behinde him (as the *Parthians* were wont to doe in fight) and kill vs. And if he haue overcome vs wee may not thinke he will leave vs ſo, for it is nothing with him to bring vs to one ſinne; but by degrees he will labour to bring vs to the height of ſinne, that ſo without Gods mercy, our condemnation may be the greater.

Vſe. 3.
For admonitiō

Luke 11. 24.
25. 26.

1. Pet. 5. 8.

Diabolus cum certamini manifeſte cedit, ad hoc ſe viſtum demonſtrat, vt vincat; ad hoc fugam ſimulat, vt perſequentem miſis, pro reſeſſo ſagittis occidat. Fulgent. de virg. & humil. ad Proban. Epiſt. 3.

And

Cauere non minus neceſſe eſt, quam pauere.

Bern. in Pſal. 91. ſerm.

Mat. 26. 41.

Si tot tentationibus plena eſt vita noſtra, ut non immerito tota ipſa tentatio dicatur; per uigili circumſpectio ne opus eſt, & oratione ne inducamur in tentatione. Bern. in Pſal. 91. ſerm. 5.

a Inimicus ut occidat, ſemper uigilat ſine ſomno: & nos ut euſlodiamus nos, nolimus euigilare ſine ſomno.

Aug. ſoliq. c. 18.

b Ecce intendit ante pedes noſtros laqueos infinitos, & omnes uias noſtras uarijs decipulis repleuit ad capiendas animas noſtras, & quis eſt qui eſt?

ſuſcipiet laqueos poſuit in diuitijs, laqueos poſuit in paupertate: laqueos tendit in cibo, in potu &c.

Aug. ibid.

c Nec ſolum laqueum poſuit ſed & riſcum Bern.

2. dicit. cap. 14.

And therefore, in the ſecond place wee are to bee admoniſhed, to take heed to our ſelues in regard of his assaults.

It is not enough to be afraid of them, but we muſt carefully auoide them. We muſt watch and pray, as our Sauour Chriſt exhorteth, that we ſeeke out or not into temptation.

And indeed, if wee bee beſet with ſo many temptations, that our whole life is called a continuall temptation, wee ſtand in neede to be very watchfull and circumspect, and to pray that we may not be led into temptation. And the rather are wee to perſorme this dutie, becauſe of the Devils nature. For firſt of all hee is moſt malicious, and moſt deſirous to doe hurt. As himſelfe confeſſeth in that anſwere hee made to the Lord. I come, ſaith he, from compaſſing the earth to and fro, and from walking in it. Iob. 1. 7. Now the cauſe of this his toyle (as Saint Peter ſaith in the place before alleadged) is to ſeeke whome hee may denoure. [a] Shall our enemy watch in this manner for our deſtruction, and ſhall not wee watch for our preſeruation? hee putteth into our hearts euill thoughts, into our mouthes lewd ſpeeches, into our members finfull actions. When we are awake, he ſtirreth vs vp to vnlawfull deedes, when we are aſleepe, to filthy dreames. If we be merry, hee maketh vs diſſolute, and if wee be ſad hee labourerth to driue vs to deſperation. [b] He hath ſet infinite ſnares before our feet (as Saint Auguſtine complaineth,) and hath filled all our wayes with trappes to catch our ſoules, and who ſhall eſcape them? he hath ſet ſnares in riches, and ſnares in pouertie. Hee hath laid ſnares in our meat, in our drinke, in our pleaſure, in ſleepe and in our waking: Hee hath laide ſnares in our wordes and in our workes, and in all our wayes. Yea hee hath not onely laid ſnares, but birdlime, [c] as Bernard ſaith: whereby hee enſnareth vs in many ſinnes. Though men neuer ſow tares nor cockle, yet, we ſee, as all ill weedes doe, they growe of themſelues. But the Deuill both ſoweth and harroweth moſt buſily, that hee may haue a plentifull harueſt of ſinne. But his malice doth moſt of all appeare in this, that hee layeth ſnares for vs euen in our beſt workes, and in the du-

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ties of godlinesse which wee performe. Let a man betake himselfe to prayer, the deuill will be at his elbowe to hinder him as wee see in the example of *Iehoshua* the high priest, who when he began to pray, *Sathan stood at his right hand to resist him.* Let a man come to the hearing of the worde, the crowes of hell will be busie about him, to picke vp and steale the blessed seed of the word out of his heart, least he should beleue and be saued, as our Sauour saith *Luk. 8. 12.* And if it come to passe, that by Gods assistance wee doe repell the Deuill, so as hee cannot preuaile against vs: but in despite of him and all his malice, wee performe these and other holy duties in some acceptable manner, then he labourereth to make vs ouerweene of our selues, and to bee proud of those good things which are none of our owne And of all other temptations this is most dangerous, as the children of God find by too much experience. For as one saith well [a] he prouoketh vs by apparant sinnes, wherein if he be openly overcome, by and by most dangerously he casteth pride into our hearts: and being the authour of vices, where hee cannot overcome vs by his owne vices, hee ouercommeth vs by our vertues. Hee riseth with the weapons wherewith hee is cast downe and soyleth vs with the vertue whereby hee is soyled. Hee commendeth the force, whereby he perceiueth himselfe to be overcome, that being conquered, hee may captiuate the conquerour. Hee filleth the heart with boasting, that he may cast them downe from high with a greater fall, whom he seeth in humilitie to fight more stoutly: So that wee see, the Deuill hideth his subtile snares, not onely in the workes of the flesh, which are easily discerned, not onely in vices, but euen in spirituall exercises also, and in the very best workes which we performe. As *David* said of his bodily enemies, *In the way wherein I walked haue they prinily laid a snare for me. Psal 142. 3.* so dealeth the Deuill with vs. He doth not onely labour to leade vs out of the way by manifest error, but where hee seeth vs walking in good workes, there hee seeketh to ensnare vs.

a Euidētibz
i itys prouocat,
in quib⁹ si palam
superetur, illic
superbiam pericu-
losum iacu-
latur: & vitio-
rum author, in eo
quod vincere non
potest viuis suis,
vincit virtutibus
alienis. Armis
quibus eliditur,
surgit: & virtute
qua deicitur, de-
ycit. Laudat qua
se perspicit supe-
rari virtutem, vt
victus possit capi-
tuare vincētē.
Inycit cordi ia-
stantiam, vt gra-
uiori lapsu de al-
to possit deicere,
si quos in humili-
bus videt gradus
firmiore pugnare
Fulgent. Epist. 3.
ad Probam.

M

Secondly

1. Pet. 5. 8.

Ephes. 6. 12.

Luk. 11. 21.

Apoc. 12. 12.

a. Omnia facit
diabolus, non sua
potentia sua, quia
negligentia nostra,
b. Nil tulit in
hoste despiciat;
quem spreuerit,
valentiorum neg-
ligentia. sic s. Q.
Curtius Lib. 6.

1. Chron. 21. 1.

Iob. 1. 8. 11. &c.

Act. 5. 3.

Act. 9. 15.

2. Cor. 12. 12.

Secondly as the Deuill is thus malicious and desirous to hurt: so is hee exceeding strong, and (if God giue him leaue) able to doe much hurt. For this cause he is called a *ramping and a roaring Lion*. And the Apostle setting out our spirituall conflict, hee saith, *wee wrestle not against flesh and blood*, that is, against weake and fraile men like our selues, for then there were some hope to make our partie good, (for there is no man so strong, but another may bee as strong, to match him) *but against principalities and powers, and against worldly gouernours &c.* Our Sauour Christ who buckled with him and ouercame him, hee acknowledgeth that hee is strong: for hee calleth him a *strong man armed*. And in these last dayes, his rage being increased, *because hee knoweth hee hath but a short time*; his strength is also increased: for anger we see is the whetstone of strength. But most of all our carelesseness giueth him great aduantage and our negligence armeth his diligence. [^a] For, as one saith, the Deuill preuaileth not so much by his owne power, as by our negligence. And it is helde for a rule in militarie pollicie [^b] that it is not safe to despise any thing in an earthly enemie; for if wee contemne him, wee make him stronger by our rechelesseness.

Againe as hee is strong, so hee is valiant and stout, daring to encounter with any aduersarie. *David* was a puissant warriour, victorious in many battels, and besides, for his godlinesse a man after *Gods owne heart*; yet the Deuill was not afraid to grapple with him, but brought him to a fearefull fall. *Iob* was a man of rare and excellent vertues, commended by the Lord himselfe to be a *iust man, one that feared God and eschewed euill*: yet the Deuill assailed him very feircely, and though he could not bring him to finall Apostacy, yet he caused him to vtter in his passion many wordes of impatiency. In the Primitiue Church there was great godlinesse: yet the Deuill was not afraid to put in his foote there, *but filled the heart of Ananias and Saphira to lie against the holy Ghost*. The Apostle *Paul* was a chosen vessell vnto God, to carry his name before the Gentiles: and yet the Deuill

Deuill buffeted him grieuouſly, as himſelfe complaineth. The Diſciples liued alwayes vnder the winge of their Maſter, and had him to proteſt them, yet the Deuill was not aſtraide to winnowe them, as a man winnoweth wheate; and how hee preuailed, wee ſee in this lamentable example of the Apoſtle *Peter*, and in the fearefull fall of *Indas*. Wherevpon Saint *Bernard* ſaith, [c] If the Wolfe were not aſtraide to enter into the Lords flocke, and to kill and deſtroy one ſheepe of twelue, ſo ſmall a number, what will he doe with that flocke that is committed to a ſhepherd? Nay to ſay more, though *Adam* in his innocency did beare the Image of God in righteouſneſſe and true holineſſe, as the Apoſtle ſaith, and had ſtrength ſufficient to repel all aſſaults: yet the Deuill ſet vpon him, and gaue him ſuch a wound as neither he nor any of his poſteritie could euer haue recouered, had not God in the riches of his mercy ſent Chriſt Ieſus, that bleſſed ſeed of the woman, to breake the Serpents head. Nay to ſay yet inore, though the Deuill knewe our Sauour Chriſt to be God as well as man, and therefore by his diuine power to be able to cruſh him in peices, yet hee entred the liſts with him, and aſſaulted him in a ſingle combate hand to hand. But there he met with his match, and was forced to retyre to his ſhame. So that wee ſee, the Deuill is no coward, but of a ſtout and vndaunted courage. And if hee were not afraid to deale with theſe perſons before named: much leſſe will he be afraid to deale with vs, that are weake and feeble in compariſon of them.

Laſt of all as the Deuill is thus ſtrong and valiant: ſo is he furniſhed with exceeding pollicy and ſubtilty, which maketh it a farre more dangerous thing to encounter him. If men of greateſt valour were alſo wiſe and politique; and men of greateſt wiſedome were ſtrong and valorous, no men were able to reſiſt them. And therefore, for the moſt part theſe properties in men are ſeuered: and commonly wee ſee, that they that are of greateſt ſtrength, are not alwayes the wiſeſt men, and they that are indued with greateſt wiſedome, are not alwayes of the greateſt courage. As *Aiax* confeſſeth

Luk. 22. 31.
c Si lupus non
timuit intrare in
gregem domini,
vnam de duode-
cem, tam pauculo
numero, maſtare
& perdere; quid
facturus eſt de
grege commiſſo
paſtori. Bern. de
Cæna dom. ſer. 1.
Ephes. 4. 24.

Gen. 3. 1. 15.

Mat. 8. 29. & 4.
1. & c.

Sed mihi nec di-
cere promptum,
Nec facere eſt
iſſi. And *Ulyſſes*
ſaith, that *Aiax*
was rudis, & ſine
pectore miles.

And againe li-
 bi dextera bello
 Utilis, ingenium
 est, quod eget mo-
 deramine nostro.
 Tu cures sine
 mete grem. Quid.
 Metam. Lib. 13.
 S. Quem astutus,
 fecit tam natura
 subtilis quam
 longa execratio
 malicia luvus.
 Bern. Med. c. 1.
 a Sicut de Pro-
 teo dictum est,
 formas se vertit
 in omnes, hostili-
 ter insequens, sal-
 laciter subuenit
 utrobique nocens.
 Aug. de Ciuit.
 Dei lib. 10. c. 10.
 b Ut trister de-
 cipiatur, tristatur
 & ipse; ut gau-
 dentes illudat,
 fingit se & ipse
 gaudere; ut spiri-
 tuales defraudet
 in Angelum lucis
 se transfiguratur;
 ut sortes compri-
 mat, apparet ag-
 nus; ut mites de-
 notet, apparet
 lupus. August.
 soliloq. cap. 17.
 c Quicquid va-
 tionis naturaliter
 habet diabo-
 lus ad fallendum
 & decipiendum, tanto acrius intendit, quanto eum magis possidet nocendi cupiditas. Aug. de Ciuit.
 Dei. lib. 9. cap. 6. d Venator utique pessimus, & nequissimus, & callidissimus, Repetator qui conu-
 non sonat, ut non audiat, sed sagittat in oculis &c. Bern. in Psal. 91. Serm. 3.

of himselfe and *Ulysses*, when they stroue for *Achilles* his armour. But in the Deuill both these are ioyned, and that in a high degree. For as he is strong as a Lion, so he is sub-
 tile and crafty as a Serpent. And therefore he is called a *Ser-
 pent* and an *olde Serpent* *Apoc. 12.9.* [s] VVhose subtiltie
 and craft is much increased by his long experience and con-
 tinuall exercise: hee hath a thousand wayes and fetches to
 deceiue and circumvent vs, if wee take not heed, as the A-
 postle saith, *we are not ignorant of his enterprises. 2. Cor. 2. 11.*
 Yea he is very prompt and expert this way. He hath the art
 and method of deceiuing, he can doe that most compendi-
 ously which others must effect by many circumstances. And
 therefore, the Apostle exhorting vs to labour for the whole
 armour of God, vseth this as a reason, that wee may stand
 against the assaults, or rather, against the wiles and craftie
 fetches of the Deuill. *Ephesians 6. 11.* Yea the better to
 cloake his subtiltie, and to blear the eyes of men, hee can
 and doth many times *transforme himselfe into an Angell of
 light. 2. Cor. 11. 14.* In a word, [a] like an other *Portens*,
 he can change himselfe into all shapes; sometimes pursuing
 as an enemy; sometimes pretending to helpe as a friend, but
 both wayes hurting and endangering vs. [b] To deceiue
 the sad, he counterfeiteth sadnesse; to beguile those that re-
 ioyce, he counterfeiteth reioycing; to defraud those that are
 spiritual, he transformeth himselfe into an Angell of light;
 to subdue the valiant, hee appeareth like a Lambe; to de-
 uoure the meeke, hee appeareth like a *Wolpe*. [c] Yea
 whatsoeuer wit and reason he hath naturally to beguile and
 deceiue, he stretcheth and straimeth it so much the more ve-
 hemently and fiercelly, by how much the more he is possessed
 with a desire to doe hurt. And therefore, hee is compaired
 to a hunter. *Psal. 91. 3.* being as *Saint Bernard* saith [d] a
 most lewd wretched and craftie hunter, a hunter that wind-
 eth no horne, lest he should bee heard, but shooteth in se-

cret. So that as the beast is before the hunter, so is euen the subtillest man in the world before the Deuill, easily intrapped, vlesse God open his eyes to see and to auoide the snare.

Now as the Deuill is thus malicious, and thus furnished both with power and craft to doe hurt: so he is much furthered by the corruption of our owne cursed flesh, which is to prone of it selfe to sinne, as hath beene said already; as also by the allurements of the world. He vseth the pleasures, the profits and the honours of the world, as so many baites to catch vs. As wee see the loue of the world made *Demas* forsake his profession. And therefore, the Apostle calleth it *the present euill world*. Not simply in it selfe, but because of the manifold prouocations to sinne which it affoordeth. Again, the Deuill knowing that we are like dotterils, easily following the examples of others, and led with any euill custome, therefore he setteth them also before our eyes, and thereby many times seduceth vs. Yea he hath his baites for all humours and for all dispositions. Hee diligently and cunningly obserueth which way our affections carry vs, what we loue, what we feare, what wee hate, and frameth his temptations accordingly.

2.Tim.4.10.

Gal.1.4.

And therefore wee see there is no place for securitie, but wee stand in neede to keepe watch ouer our selues continually. Hee that should lie all night in the vast wildernesse, where were nothing but rauenous beasts and venemous Serpents, hee had not neede to sleepe; but rather hee had neede to haue the eyes of *Argus*, and the faces of *Ianus*, that hee might looke round about him on euery side for feare of danger. So wee being beset with so many temptations, stand in neede to be vigilant, that we be not surprised at vnawares. When we feare any inuasion of forraine enemies, wee see there is watching and warding in all places. Much more should wee watch and ward with all diligence against this enemy, being a sworne enemy to our soules. If wee knew that a Lion or a Serpent were in our way, wee would looke about vs very circumspectly. But there

*a Diabolus est
tanquam leo ru-
gians. Grati-
as illi magno Leoni
de tribu Iudab,
rugire iste potest,
ferire non potest.
Bern. in Psal. 91.
Serm. 12.*

*b Nilivus qua-
lis serpens fugi-
entibus instat,
Instantes fugi-
ens, quamlibet
ante ferox. Sic
vetus ille Draco,
seuus mortali-
bus hostis, Tere-
primente fugit,
te fugiente pra-
mit. Beza in
Emblem. Tam
pusillanimis est,
ut victus ante
constitum, non
telo sed iuba pro-
sternitur. Ber. ibi.*

*a Quando ma-
iorem videmus
Diaboli potesta-
tem; tanto tena-
cius Mediatori
est inherendum.
De Civitate Dei,
Lib. 18. cap. 18.*

is no Lion so fierce, nor the shee Lion robbed of her whelpes: no Serpent so terrible, or that hath so venomous and poysonfull a sting, as the Deuill hath. But it is in vaine to watch, vnlesse also we bend our selues to resist the Deuill when he assaulteth vs. As the Apostle *Iames* and *Peter* doe exhort vs. *Iam. 4. 7. 1. Pet. 5. 9.* And that wee may doe it with better courage, *Saint Iohn* telleth vs that *euery one that is begotten of God, keepeth himselfe, and the wicked one toucheth him not.* Namely to giue him a deadly wound as *Beza* obserueth. *1. Iob. 5. 18.* [*a*] The Deuill is indeede a roaring Lion, but thanks bee to that great Lion of the tribe of *Iuda*, he may roare, but hee cannot hurt vs. Nay hee is very cowardly if he perceiue that we stand fast, *that wee quit vs like men* as the Apostle saith, *Cor. 16. 13.* Hee will not abide: it if we resist him stoutly *hee will flie from vs.* *Iam. 4. 7.* [*b*] As the Crocodiles in *Nilus* doe pursue them that runne from them, but flie from those that stand to them: So doth the Deuil, If he be resisted, he turneth his backe, and onely presseth vppon such as giue him ground. But to the end wee may resist him indeede, we stand in neede of armour, euen that whole armour of God *Ephes. 6. 11.* As they that know they haue enemies lying in waite for them, will not goe abroad without their weapons: So wee knowing that the Deuill continually lyeth in waite for vs, we should neuer be vnarmed. Souldiers when their enemies are neare, neuer vnbnckle their armour, but sleepe in it: so should we neuer be vnfurnished of our armour night nor day.

Nowe among all the parcels of that spirituall armour, which the Apostle describeth and commendeth vnto vs, there is none more necessarie, nor more behoouefull for vs, then Prayer. For as *Salomon* saith, *The name of the Lord is a strong towre, the righteous runneth to it, and is exalted, Pro. 18. 10.* They that by Prayer and confidence commit themselves to his protection, they are sure to bee as safely kept out of the reach of Satan, as if they were taken vp into an high and inuincible Turret. And therefore, as *Saint Augustine* well exhorteth, [*a*] the greater we perceiue the power of the deuill,

let

let vs cleaue so much the faster vnto our Mediatour. And the rather [b] because our aduersarie is none other, then he hath ouercome before, that we abiding in him, might also ouercome him through him. [c] Let vs not therefore stagger, let vs not faint, let vs not giue ouer the combate: but let vs stand to it stoutly, fight valiantly, play the men, and let our hearts bee comforted, for the Lord will come speedily, and with strong hand breake the power of the malicious. For as God exhorteth vs to fight, so he helpeth vs to ouercome: He beholdeth vs in the conflict and combate; if we faint, hee aydeth vs; if we ouercome; he crowneth vs. And therefore, in all tentations let vs haue recourse to him by earnest Prayer, that being strengthened with all might by his glorious power, we may be able to resist in the euill day, as the Apostle saith, Ephes. 6. 13.

And againe he denied.] Hee thought his dissembling and lying would haue serued the turne. But perceiuing it would not be, but still they pressed him and vrged him further, now for his credit sake hee will not recall his former deniall, but tieth it, as we see, and affirmeth it with an Oath. As he made no conscience of lying before, so hee maketh no bones of swearing now. Where we see what a dangerous thing it is for a man to giue himselfe to lying. They that haue once crackt the bonds of conscience in hope of any benefit or aduantage, they will not sticke to goe further. rather then misse of their purpose. The end which the Apostle here respected in his former deniall, was his owne safetie: but seeing, that still he could not be quiet, he proceedeth further, and neuer ceaseth till with the perill of his soule he hath satisfied his aduersaries. When mens affections are bent and set on a matter, rather then they will bee frustrate, they are caried into many inconueniences, their tongues, as Saint Iames saith, being inflamed with the fire of hell. As wee see by common experience, when men haue once ouer-shot themselues in telling a lie, it is fearefull to see, how for sauing their credit, they will out-face the matter with horrible Oathes and execrations,

b *Aduersarius noster est, quem dominus noster prior vicit, ut etiam nos in illo permanentes, vincamus per ipsum Aug. de agone Christiano*
c *Non titubet Athleta Christi, non laseolat, non discedat a praelio, insit fortiter, dimicet acriter, viriliter agat, & confortetur cor eius, quod ciud veniet dominus, & manu potenti contoret brachium maligni. Bern. de cena Dom. Ser. Deus nos hortatur ut pugnemus, adiuvet ut vincamus. Certantes in bello spectat, deficientes subleuat, vincentes coronat. Bern. Medit. cap. 14.*

Doct.

It is dangerous to be giuen to lying. Iam 3.6.

And

Vse. 1.

Ephes. 4. 25.

And therefore, we are here first of all to be admonished (not to prosecute this point any further) diligently to take heede of lying, as the Apostle exhorteth, *Cast off lying, and speake every man the truth to his neighbour.* And the rather, because either, if the matter be knowne, our faces shall be covered with shame; or else we shall bee drawne to sinne more grieuously, by auerring and auouching our vnt ruth with swearing and flaring: whereas otherwise, truth though it may be blamed, yet it shall neuer be shamed: and we shall find to our comfort, that the bare testimonie of one man that vseth to speake the truth, shall bee of more waight and credit then a thousand Oathes.

Vse. 2.

Secondly, we must not bee too eger of our wils, nor too desirous with tooth and nayle to maintaine our credit. But if it doe fall out, that we haue made a lie, let vs not be ashamed to reuoke that we haue affirmed, least wee run into greater sinne, as we see the Apostle *Peter* doeth in this place.

Doct.

He that falleth into a small sinne, is easily brought to a greater.

With an oath.] See heere the progresse of sinne. First, the Apostle maketh a lye, secondly hee binds it and confirmeth it with an oath, and last of all, hee addeth cursing. Whence we may obserue, that he that falleth into one sinne though neuer so small, is easily carried into a greater: and he that beginneth but with a trifle, as he accounts it, many times rusheth headlong into foule and haynous wickednesses, euen such as before he loathed and abhorred. If the Deuill had at the first dasth bidden *Peter* forswear, and curse him selfe in this manner, no doubt hee would haue detested it extreamely. And therefore, he is more subtil then so, he beginneth with him in a smaller offence, and so at the last bringeth him to that without any stay, which at the first he would neuer haue yeelded to. It is true that [a] no man cometh to the height of sinne at the first. [b] As no man on the sodaine becommeth most excellent in Vertue, but euery man ascendeth by degrees: so no man on the sodaine is made desperate in euill, but descendeth by little and little. Sinne is like a fretting canker, that ouerspreadeth the whole

a *Nemo repente fuit turpissimus. Iuuenal. at. 2.*
Non ad summū peccati gradum simul ab exordio profluunt homines. Aug. de trin. lib. 12. cap. 10.
 b *Sicut nemo repente fit summus, sed gradatim quisque ascendit, sic nemo repente fit pessimus, sed paulatim descendit. Bern. de gradib. humilitatis.*

body

body secretly before it be discerned. It is like a serpent, if it get in but the head onely, it will winde in the whole body. There is such a combination of sinne, that as in the linkes of a chaine, if a man draw one, all the rest follow; so if a man grant a little sinne, a greater will come after. And in this respect, the diseases of the soule are farre worse then those of the body. For they that are troubled with the stone, are commonly free from other maladies. But there is no disease of the soule, but it bringeth with it a troope of vices. If a man cast a stone into the water, there ariseth presently a circle in the place, and presently after that another, and so another, till at last all the water be full of circles from bank to banke. In like manner, if a man commit one sinne, another will follow vpon it, and after that another, vnlesse the grace of God preuent him, till he bee out of measure sinfull. Sinne cannot indure to be alone, but it must haue company [c] yea the least sinne, if it bee not done away by repentance, will with the weight of it draw on another. Wherefoeuer it findeth entertainment, it enlargeth and spreadeth it selfe. If wee giue it an inch, it will take an ell, [d] yea the longer we continue in it, the more it waxeth sweeter and sweeter to our corrupt nature: (e) so that the more we tast it, the more we desire it. As in the matter of theft, men begin first with a pin, (as we say) and then with a point, till at last they make no bones of any thing: So in all other sinnes a man first beginneth with a little one, after that hee cometh to a greater, till at last nothing be too hot or too heauy for him. The scriptures are plentifull in examples for the prooffe of this point, both in the wicked and in the Godly. *Cain* was first an hypocrite offering sacrifice indeed to God but onely for fashion sake: after that, when hee perceiued that God respected his brother better then he did him, hee began to be angry and wroth, and hee suffered that anger to boyle within him, till it became a deadly hatred, though most vnnaturall against his brother, and in the end he murdered him. *Absalom* was first a wanton, after that most cruelly he butchered his owne brother, and at the last, re-

Eras. de lingua.

c *Peccatū quod per penitentiam non diluitur, mox suo pōdere aliud trahit. Bern.*

d *Quo magis homines peccāt, eō maior crescit peccandi voluptas.*

e *Quo plus sunt potest, plus sitiuntur aquae. Ouid.*

Gen. 4. 3. 4. 5. 8.

2. *Chron. cap. 15. 15. 16 &c.*

Mat. 14. 3. 4. 7.
9. 10.

Iohn. 12. 6.
Mat. 26. 15. 16.

Psal. 89. 27.

Vse.

a Peccatū nullū
adeo paruum est,
quod non crescat
neglectum. Aug.
de vera & falsa
penit. cap. 8.
b Et qui minimè
aspernit, cadit in
maiora. Glossa
ordin.
c Parua necat
morsu spaiolum
vipera taurum.
Quid de remed.

belled against his owne Father, and droue him out of his kingdome. *Herod* first liued in incest with his brothers wife to the breach of the seuenth commandement, after that hee made a prophane and rash oath, against the third commandement; and in the ende caused innocent *Iohn Baptist* to be beheaded, contrāry to the sixt commandement. *Iudas* was first a damnable hypocrite, after that he was extremely conuetous, in such sort, as carrying the bagge of prouision for Christ and his disciples, hee many times played the theefe, and peruerred it to his owne priuate vse, and last of all hee was a traytor, and betraied his maister. And as this is true in the wicked, so likewise euen the children of God, when they giue way to one sinne, vnlesse the Lord in mercy by his grace restraine them, they fall further to the wounding of their consciences, and the endangering of their soules, as appeareth in the examples of *Noah*, *Lot*, *Dauid*, and diuers others, whereof we haue spoken before. And this is a very fearefull thing, when God so forsaketh a man, as that he letteth him fall without restraint, from one degree of sin to another. So the Lord alwaies dealeth with the reprobate, as *Dauid* saith, *Lay iniquity vpon their iniquity*, or as it is in our vulgar translation, *Let them fall from one wickednes to another*. And howsoeuer the Lord suffereth not his children to continue in this estate, but mercifully reduceth them by his grace and spirit, yet as I said, it is fearefull to enter into it.

And therefore, this doctrine serueth to admonish vs of two necessary duties. First, that we be carefull to take heed euen of the least sinne that can be. For as *S. Augustine* saith, [a] *there is no sinne so little, but if it bee neglected it will increase.* [b] *And he that despiseth small sinnes, doth easily fall into greater.* We may not then contemne any sinne because it is little, but rather feare, least it increase to be many. It may be, the sinne we are addicted to, is not like a Lion, to deuoure our soules at one morsell: yet we see that [c] many times little beasts if they bee many, may kill a man [d] The graines of seed are very small, & yet too much waight of.

of it will sinke the shippe. (e) The droppes of raine are but little in quantity, and yet they make great shoures and cause mighty floods which beare down all before them. (f) Wee see that many times a little sparke of fire neglected, causeth a great burning, and a little fire, as *S. Iames* saith, *kindleth a great matter. Iam. 3. 5.* And therefore if wee desire to prelerue our selues from coming to the height of sinne, to commit all uncleannesse with greedinesse, as the Apostle saith, *Ephes. 4. 19.* (g) Wee must not onely take heede of grosse and hainous sinnes, but euen of small sinnes. Yea wee must as well beware of the least as of the greatest, for according to the prouerb, *Many litle make a great*, and they that begin with little sinnes, we see by experience, do often rush into greater.

Secondly, wee must be carefull to prevent the first beginning of sinne, and labour to kill it in the first sprouting. (h) Physicians giue vs counsell in the diseases of the body, to stop the beginnings, least by continuance of time, they grow inveterate as wee see by experience. Many a disease that might easily haue been cured at the first, and many a wound that might soone haue beene healed, if it had beene looked to in time, afterward beeing suffered to continue ouerlong doe prooue incurable. So should we doe in the diseases of the soule, euen labour by all good meanes to preuent them, when we perceiue them growing vpon vs at the first. Men are carefull to kill serpents in the shell, and rauens in the nest, and cubbes in the earth before they begin to run, and all to preuent the danger which otherwise might grow by them, if they were let alone. (i) So must wee doe with our sinnes, labour to strangle them euen in the birth, that they may be like an abortiue fruit, and neuer come to perfection. The fire when it is newly begun to burne, is easily quenched with a little water, but if by negligence and delay it gather strength, it rageth exceedingly, and can hardly be extinguished. In like manner, sinne at the first beginning might easily be ouercome, but if it be suffered to grow to any height it will be a most hard matter to suppress it. As the Crowe

e Flumina magna vides paruis de fontibus orta
Quid ibid.
i Parua saepe semilla contemp-
ta, magnum exci-
tut incendiu.
Qu. Curt lib. 6.
g Mens christo dicata sic cauea-
t minora ut maiora : quia a minimis incipiunt qui in maxima prorunt. Bern. de ordine vite.
Non solum gra-
uia sed & leuia peccata cauenda sunt. Multa enim leuia etnum grande efficiunt.
Bern. de cons. a. d. f. cap 46.

Use. 2.

h Principijs ob-
sta, sero medici-
na paratur, Dum
mala per longas
invalere mo-
ras. Ouid. de re-
med. Gr. Oppri-
me dum noua
sunt subita mala
semina morbi.
Nam mora dat
vires & ibid.
i Cura in ipso v-
tero p. sinne ma-
tris pascari
germen. Bern. de
consider lib. 3.
Gual in Hof.
Homil. 21.

But the first beginning of sinne is the most dangerous, for it is the seed of all other sinnes, and if it be not killed in the first sprouting, it will grow to a great height, and be very hard to be overcome.

being about to breed, first gathereth little sticks and other matter to make a nest, and then layeth egges, which by her heat she cherisheth, till her yong ones be hatched & brought forth. So the Deuill being about to produce sinne, first hee gathereth a great many vaine and idle thoughts, whereof he maketh his nest in the heart of man, and there layes delights, as it were his egges, which hee so long nourisheth & fostereth, till his young brood of sinne bee hatched by consent, and after brought forth by operation, as *S. Iames* liuely describeth the beginning and birth of sinne. *Euery man* saith hee, *is tempted, when he is drawne away by his owne concupiscence, and is entised. Then when lust hath conceived, it bringeth forth sin, and sinne when it is perfitted, bringeth forth death. Iam. 1. 14. 15.* Now as hee that would hinder the breeding of the Crowe, doth either pull downe the nest as soone as it is made, or breake the egges, or at least killeth the birds before they can flie: so if we desire to stay the birth of sinne, we must resist it in the very first thought of it, not giuing entertainment thereunto, and if the Diuill doe buzze ill thoughts into our harts against our wills, we must take heede wee yeeld not consent vnto them: at the least, if we haue consented, let vs vse all good meanes to preuent it before it come to action. And the rather, because the longer we giue entertainment to any sinne, the harder it will be to overcome it. The spreading of sinne is like the spreading of the pestilence, which first infecteth the aire, the aire being infected corrupteth our breath, and that conuairth the infection into the vital spirits and the blood, and so it ouer-spreadeth the whole body, and is past recovery; so sinne by little and little, and by degrees getting hold in the heart, disperseth it selfe into all the parts both of body and soule, so as, without the grace of God, there is no meanes to be freed from it. The longer that the Diuill or any sinne hath had possession in the heart, the harder will it bee to dispossesse them. Wood that hath long laine soaking in the wette will bee long before it receiue fire: so the longer that any mans heart hath bene soaked or steeped in sinne, the longer

ger will it be before it receiue any impression of grace. (a) A young plant may easily be pluckt vp by the roots; but if it grow till it be a great tree, it can hardly be remoued: So long as there is nothing but dust in our floores, a light broome will serue to sweepe it away: but if it be stiffe clay a broome will doe no good, there must bee a spade to spitte it out. In like manner, so long as our sinnes are young, they may with little labour be rooted out: but if once they be confirmed in our hearts, wee shall finde it a very hard matter to displace them. Hence it is that the prophet *Ieremy* saith, *Can the blacke Moore change his skinne, or the Leopard his spottednes: then may you also doe good, that are accustomed to doe euill.* *Ierem.* 13. 22. Giving vs thereby to vnderstand, that it is the most difficult thing in the world, for a man to leaue a custome or an habite of sinning, euen as for a blacke Moore to be made white, who is naturally so blacke as there is no meanes to alter his hewe. Though a man should wash him with nitre and much sope, yet it would not preuaile. And therefore, it is grown to a prouerb, that when a man vnder taketh any impossible thing, which cannot bee effected, hee is said to *wash a blacke Moore* (b) Those vices which haue growne vp with a man from his childhood, it is a hard matter to leaue them. (c) And it is a matter of great difficulty to forget that which a man hath long learned. Sinne before it growe to a custome, is in comparison like a thred of tow when it feeles the fire, as it is said of the cords that *Samson* was bound withall, *Iudg.* 16. 9. But after it be once confirmed by custome, it is strong as a cart rope *Isa.* 5. 18. Nay as a threefold cable, that is not easily broken. *Eccles.* 4. 12 (d) when a mans vices are once growne to a habite in him, there is no hope of remedy (e). For custome wee see is made a law, and in many cases it is pleaded for law. (f) Yea it is an other nature, which it is

a *Quæ præbet
lata arbor spa-
tiantibus um-
bras, Quo posita
est primum tem-
pore virga suis.
Tunc poterat
manibus summa
tellure reuelli,
Nunc stat in im-
mensum viribus
aucta suis, Ouid.
de remad.*

*Nil assuetudine
maius. O id de
arte amandi.
b Ars fit ubi a
teneris crimen
condiscitur annis
Ouid. Epist.*

*Difficulus reci-
duntur vitia quæ
nobiscum cres-
cunt. Sen. de ira.
Difficile est lon-
gum subito depo-
nere amorem.
Catull. Epigram.
77.*

*Dedit animus
sero, quod didicia
diu. Sæ in Troad.*

* *Ier.* 2. 22.
d *Desinit esse
remedio locus, ubi
que vitia su-
erant mores fi-
unt. Sen.*

c *Inuadens om-
nia consuetudo
pro lege observa-*

tur. Aug. de decem chordis. Lex peccati est violentia consuetudinis, quæ trahitur & tenetur etiam inuitus animus. Aug. Confess. lib. 8. f. In nonnullis ipsa sua consuetudo naturam induisse videtur. Bern. in Ps. 9. serm. 10. Vt cito inflectit naturam. Ambros. offic. lib. 1. cap. 20. Consuetudo natura potentior. Qu. Curtius. lib. 5.

Eras. de lingua.

a Pro consuetudine non pro feritate latrant. Seneca. Pec- candi consuetudine etiam cum nescio pecco. Bern. de conse. adif. cap. 29.

b Cum magno dolore relinqu- tur quod cum magno amore possidetur. Bern. de can. dom. Serm. 10.

Quod sine illicito amore non habuit, sine u- rente dolore non perdit. Aug. de Civ. Dei. lib. 21. cap. 26.

Fructus volup- tatibus crecit carenti dolor.

Plin. 2. l. 8. Epi.

c Retinebant antique amice mee, succutie- bant vestem me- am carneam, et submurmura- bant. Aug. conse. lib. 8.

hard for a man to put off. As we see in children, when they haue got a custome of vsing the left hand, of holding the necke awry, or of looking a squint, they are hardly brought to leaue it. And some as *Erasmus* saith, haue got a foolish custome of coughing, or belching, or sighing, &c. which for the most part they carie to their graues. So it is in sinne, when a man is fleshed in whoredome, he hath much adoe to leaue it. Nay, such persons seldome *returue againe and take hold of the wayes of life*, as *Salomon* saith, *Prou. 2. 19.* When a man hath got a haunt of drunkenness, we see by common experience, that he will scarce euer forsake it, no, whatsoeuer meanes are vsed to reclaim him, hee cannot but *follow it still*, *Prou. 23. 35.* So for swearing, when a man hath once accustomed himselfe to it, he cannot but sweare almost at euery other word. Yea, it is so ordinarie with many men, and their tongues are so inured with it, as many times they sweare when they neuer thinke of it. As many Dogges doe barke [*a*] more of custome then of any fiercenesse of their nature, so I am perswaded, a number of people in the world doe sweare more by an vse that they haue gotten, then they doe of set purpose. Now the reason why it is thus hard for a man to leaue the custome or habite of any sinne, is first, because when sinne hath had long enter- tainment in a man's heart, [*b*] it is loth to part with him, and he is as loth to part with it. It is betweene sinne and a man, as it is betweene two friends. If their acquaintance haue beene but of short continuance, it neuer grieueth them to part one with another: but if they haue beene auncient friends, such as haue long conuersed together with mutuall comfort and delight, if it fall out that they must bee sepe- rated, Oh it goeth sore with them, and they sing loath to de- part. So when a man hath beene but little acquainted with sinne, it is no great grieve for him to leaue it; But if he haue liued long in it, and made it his darling sinne, and felt sweet- nesse in it, as hee thinketh, then it is a grieve to him to for- sake it. [*c*] And therefore, Saint *Augustine* saith, *That when hee began to repent, his old lovers, meaning his sinnes,*

would

would haue held him backe, they caught hold of the garment of his flesh, and whispered him in the eare, &c.

That which Salomon saith of the sluggard, is true also of all sinners (for he maketh him as it were a type of the rest) he bringeth him in lying in his bed, and loath to rise, yet a little sleepe, a little slumber, a little folding of the handes to sleepe.

Pron. 24.33. So saith the voluptuous person, yet a little more of this sweete sinne. The couetous man, yet a little

more of this sweet sinne: and so euery man is loath to leaue the sinne that he is most addicted to. Againe, the custome

of sinning doth harden the heart, that a man neither seeth nor feeleth his sinnes. And therefore, the Apostle exhorteth

vs to take heede, *that our hearts bee not hardened by the deceitfulness of sinne. Heb. 3.18.* And in another place hee

saith, *a man may bring such a hardnesse vpon his heart, as hee cannot repent. Rom. 2.5. but hee euen past feeling. Ephes. 4.19.*

to make no bones of anything. The word which the Apostle useth there, is borrowed from labouring men, that daily

handle the spade or the plough hales; As such mens hands by continuall vse are so hardened and embrowned, that they

may be cut with a knife, and yet feele it not: so many mens consciences, which at the first were tender and full of remorse,

and would often smite them when they did amisse, are made so hard by the custome of sinning, as nothing can

mooue them. It is a rule in *Philosophie*, that no element is heauy so long as it is in his owne sphere. As for example,

let a man that is skillfull in swimming, diue into the bottom of the Sea, so long as he is vnder the water, he feeleth

no waight, though a mountaine, as it were, of water lie vpon his backe, because the water is in his proper place. But

let him come out of the water and take but a bucket full of it vpon his arme, and it will bee heauie. In like manner, so

long as sinne is familiar to a man, that his heart is, as it were, the proper seat of it, hee neuer feeleth any waight of

it, though it bee ready to presse and sinke him downe to hell, yet he goeth away with it, as if it were as light as a feather. But if euer it please God to open his eyes, that hee

may

Confectudo in familiaritatem grauissima adducit. Sen. de tranquill. vite. Peccata quamuis magna &

horrenda, cum in consuetudinem venerim, aut parua aut nulla esse creduntur.

August. Enchiridion. Cap. 17. Quamvis, quod pre amaritudine prius exhorrebant usu ipso male indole vertitur.

Primum tibi importabile videbitur aliquid; processu temporis, si assuescas iudicabis non a-

deo graue; paulo post & leue senties; paulo post etiam delecta-

bit. Ita paulatim in cordis duritiem itur. Bern. de consider. lib. 1. ad Eugenium Papam.

may see the hanioufnesse of his finnes, then he will crie out with *Dauid*, that they are a *mighty burden, too heauy for him to beare*, *Ps. 38. 4.* *Saint Bernard* hath a very good speech to this purpose. *How many are there saith hee, to whome that same thing which at the first was so bitter that they abhorred it, by vse is become sweet?* At the first a thing will seeme so heauy to thee as thou canst not beare it; in processe of time if thou vse to carry it thou wilt not thinke it so heauy; within a while thou shalt feele it light; within a while thou shalt not feele it at all; and in the end it will delight thee. And thus by little and little a man comes to hardnesse of heart. And therefore, to conclude this point, if wee desire to bee preserued from this height of sinne, let vs be carefull to resist sinne betimes. Let vs watch especially in the beginning of the temptation. For then, as one saith, is the enemy easily ouercome, if wee doe not suffer him to enter into the doore of our heart, but as soone as ever hee knocketh, goe ouer the threshold to meete him without. And indeede, sinne is most furious in the first assaults, if it bee stoutly resisted then, it will neuer get such hold in our hearts as otherwise it would.

Quisquis in primo obstitit repulsiq; amorem, tatus ac victor exiit. Sen. in Hippol. Prima coitio est asperima, si eam sustinueris, post illa iam ut lubet ludas licet Terent. in Phorm.

Doct.
All wicked men agree to persecute the godly.

Psal. 2. 1. 3.

So after a while &c.] This is the third degree of the Apostle *Peters* sinne, and the occasion thereof. The first and second assault was made against him by one alone, and that a damosell: but now all that were present come together against him. VVhere in a word wee may obserue that all wicked men agree together to persecute Gods children. Because they perceiued that *Peter* was one of Christs Disciples, out of that malice they had against Christ, they all set vpon him tag and rag, and baite him like a Beare at the stake. Thus hath it beene in all ages from time to time. *Dauid* complaineth of it in diuerse places *Why* saith he, *doe the heathen rage, and the people murmur in vaine? The Kings of the earth band themselves, and the Princes are assembled together against the Lord and against his Christ.* Where wee see that Nations and peoples, Gentiles, Jewes, Kings and Rulers, men of all sorts, both within and without the Church

Church, publike and priuate persons great and small doe conspire against Christ and his poore Church. And againe *They haue consulted together, and haue made a league against thee. The tabernacles of Edom, and the Ishmaelites, Moab and the Agarims. Gebal and Ammon, and Amalech, the Philistims with the inhabitants of Tyrus: Asbur also is ioy-
ned with them &c.* And this was *Dauids* owne case. Hee had enemies both in Court and Countrie. *Doeg, the Ziphims, Nabal* and diuerse other were maliciously bent against him. Yea our Saviour Christ himselfe found no better entertainment. But assoone as euer hee was borne, and so all his life long, there were cruell enemies that sought his destruction, as the Apostles confesse in their prayer, that *Herod and Pontius Pilate, with the Gentiles, and the people of Israel gathered themselves together against him.* And so it is at this day, Let any wicked man pretend a quarell, though neuer so vniust, against one that feareth God, and all the birds of that viperous brood will violently flocke together, and take part with him. When the *high Priests* opposed themselves against *Paul*, how many were there that were readie to ioyne with them? Yea there were fortie of a conspiracy, that bound themselves by a selemne vowe to kill him before they did either eate or drinke. And when *Demetrius* the siluer smith was incensed against him, the whole Citty tooke his part, and raged most furiously against him and his fellowes, yea a great number of them not knowing what the matter was. Yea though they haue beene at enmitie and at oddes before, yet in this case they are soone reconciled. As wee see that *Pilate* and *Herod* were made friends in persecuting of Christ, though they had beene enemies one to another long before. The storics of that bloody raigne of *Queene Marie* doe afford vs plenty of examples for the confirmation of this point.

And therefore, for the vse of this Doctrine, we are here admonished to consider, what manner of Religion it is that we take vpon vs to professe; euen such, as hath both the Sun, Moone and Stars against it. We must take notice of this, be-

Psal. 83. 5. 6. 7. 8

Acts 4. 27.

Acts 23. 12. 13.

Ch. 19. 24. 29.
&c.

Luke 23. 12.

Vse.

2.Tim.4.16.

fore we giue vp our names to Christ, that so wee may arme and fortifie our selues against it. We must not looke for manie to assist vs, and to take our parts, but rather to haue almost all the world against vs. When the Apostle *Paul* came into trouble for the profession of the truth, he complaineth, *That no man assisted him, but all forsooke him.* Wee must not looke that it should be better with vs.

Then began hee to curse himselfe, &c.] These enemies of the Apostle *Peter* were not yet satisfied: hee had dissembled before, and forsworne himselfe: yet that would not serue their turnes, but still they presse him further, and that with greater violence then before: and therefore, hee seeing their importunitie, is determined to feede their humours, though it should cost him his soule.

Doct.
When men
begin once to
fall from God,
they haue no
stay of them-
selues, &c.

And therefore, now he curseth himselfe if euer hee knew Christ Iesus. The deuill could haue caried him no further, except it had been to desperation. Here then we are taught, that they that once begin to fall from God, haue no stay of themselves, but without Gods restraining grace, run headlong into the depth of iniquitie. It is a true saying, *He must needs runne whom the diuill driueth.* And God knoweth, we are all wauering and ready to fall, as oft as the deuill shall thrust vs forward. Neither shall wee euer make any stay, vnlesse God stretch out his hand, and hold vs backe. As a round stone tumbled downe from the top of a steepe hill, is caried with violence till it come to the bottome; So when a man hath once giuen way to any sinne, there is no hoe with him, till he come to the bottome of hell, vnlesse God pull him backe. After that once the vigour and luckyhood of the spirit was extinguished in the Apostle *Peter*, if God had still left him to himselfe, if a thousand seuerall persons had questioned with him about his Master, he would haue denied him a thousand times.

—nam quis.
*Peccandi finem
posuit sibi? quan-
do recepit Eie-
ctum semel at-
trita de fronte
rutilorem? Quis
nam hominum
est, quem tu con-
teatium videris
vno Flagitio?*

Vse. I.

This Doctrine serueth to admonish vs, first to take diligent heede to our selues, that we fall not into sinne, least we bee caried headlong without stay. Whose heart doth not quake and tremble, to consider how farre the Apostle *Peter* hath

hath fallen? And who are we then, that wee should presume of our owne strength? There are some men that in a conceite of themselves, will flint themselves how farre they will goe in the committing of sinne. As they will go to the Alehouse, and sit among good fellowes, and drinke what they thinke good, but they shall not all make them drunke. But alas, we see that many times for all these vaine bragges, they are foulely and shamefully ouertaken ere they be aware.

Secondly, we must pray earnestly to God, to restrain the malice and rage of Satan, and *not to forsake vs ouer long*, as *Dauid* saith, *but to establish vs with a free spirit*, that we may not fall in this fearefull maner. Otherwise, if we by our carelesnesse, and neglect of the good meanes which God hath sanctified, do grieue and quench the holy spirit of God, it shall be iust for the Lord, euen to leaue vs ouer to the dominion of Satan, to be held captiues of him, and to bee caried headlong into all vngodlinesse.

Hetherto we haue heard the fearefull and lamentable fall of the Apostle *Peter*. Now followeth his repentance and rising againe, which with like diligence is also recorded by all the Euangelists for our comfort.

Vse. 2.

Psal. 119. 8. &
51. 12.

- | | | | | | | |
|-----------------------------------|-----------------------|---|---|---------------------------------------|---|---------------------------|
| Wherein
we are to
consider. | { | 1. The
occasions
or the
meanes
of it. | { | 1. From | } | 1. Outward viz. The crow- |
| | | | | without | | ing of the Cocke. |
| | | | | himselfe. | | 2. Inward, viz. Christes |
| | | | | | | looking back vpon him, |
| | | | | expressed, Luke 22. 61. | | |
| | | | | 2. From within himselfe, but occasio- | | |
| | | | | ned by the former, viz. That hee re- | | |
| | | | | membered the words of Iesus, &c. | | |
| | | | | | | |
| | | 2. His
Repentance
it
selfe. | { | 1. His preparation to it. He went out | } | |
| | of that wicked place. | | | | | |
| | | | | 2. The maner of it. Hee wept, and | | |
| | | | | that bitterly. | | |

AND immediately the Cocke crew.] This is the first meanes which God vseth for the repentance of the Apostle Peter. For seeing in what a desperate state he stood, he maketh hast to deliuer him. He knew that if hee should haue continued in this case, his heart would haue beene hardened by the deceitfulnesse of sinne, as the Apostle saith. As it falleth out with the wicked; who hauing once tasted the sweetnesse of sinne, doe violently runne to all excesse of riot, and worke all uncleannesse, euen with greedinesse. And therefore the Lord being most carefull of his children, delayeth no time, but presently vseth all meanes to reco- uer them.

Heb. 3. 13.

1. Pet. 4. 4.

Ephes. 4. 19.

Doct.

God will not suffer his children to perish in their sinnes.

Ezek. 18. 31. 32.

Ch. 33. 11.

Luke. 19. 10.

Luke 1. 79.

Acts 26. 18.

Gen. 12. 1. 4.

Acts 9. 1.

2.

3. 4.

From hence then we learne, that God will not suffer his children to perish in their sinnes, but endeauoureth to re- claime them. This the Lord confirmeth by the Prophet E- zekiel, saying, *Why will ye dye, O ye house of Israel? For I de- sire not the death of him that dieth.* And hee bindeth it with an oath. *As I liue, saith he, I desire not the death of the wicked but that the wicked turne from his way and liue.* And our Sa- uiour Christ saith, *the Sonne of man came to seeke and to saue that which was lost.* And this we see first before their conver- sion, whiles they sitte as it were in darknesse and in the sha- dow of death; the Lord in mercy visiteth them, and giueth light vnto them, and guideth their feete into the way of peace, and causeth them to turne from the power of Satan vnto God. Abraham a long while liued in grosse Idolatry in his Fathers house, euen till he were seuentie and fve yeeres old. But at the last, the Lord in mercy called him out of his Con- try, and from his kindred, & brought him to the true know- ledge of God. The Apostle Paul before his conuersion was a grieuous enemy to the Church of God, *hee breathed out threatenings and slaughter against the Disciples of the Lord.* But in the midst of his rage the Lord tooke pittie vpon him; and as he was furnished with authority from the high Priest, to bind all both men and women that were of that way: sodainely Christ Iesus called vnto him from heauen, and reclaimed him, and made him of a bloudy and cruell per- se-

persecutor a most excellent Apostle, and a most painefull preacher of that faith which before he destroyed.

Gal. 1. 22.

Againe after their conuersion, if through frailty they fall into sinne (as God knoweth, there is no man that sinneth not, as *Salomon* confesseth in his prayer, at the dedication of the temple) the Lord will not suffer them to lye along therein, and as it were to sleepe in death, but in his tender compassion, and in the riches of his mercy he raiseth them vp againe.

1. Kings 8. 46.

As *David* saith of the godly man. *Though hee fall he shall not be cast off: for the Lord putteth vnder his hand.* And againe, *The Lord upholdeth all that fall, and lifteth vp all that are ready to fall.* And this our Sauour Christ doth teach vs plainly in the parable of the lost sheepe, which the good shepheard will not suffer to perish, nor to wander out of

Psal. 37. 24.
Psal. 145. 14.

the way to destruction, but hee leaueth the rest, and although all his care were onely for that which was lost, hee goeth after it, and seeketh it, and when he hath found it, he layeth it on his shoulders, and bringeth it home with ioy.

Luke 15. 4. 5.

For which cause, *David* prayeth vnto the Lord saying. *I haue gone astray like a lost sheepe, seek thy seruant.* And the Apostle *Peter* confesseth Gods goodnes to himselfe, and others in this case. *We were,* saith he, *as sheepe going astray, but are now returned to the shepheard and Bishop of our soules.* And

Psal. 119. 176.

1. Pet. 2. 25.

thus the Lord dealeth with all his children. Though he suffer them for a time to follow their owne fantasies, and to walke after the desires of their owne hearts, yet he forsaketh them not for euer, but in his good time he stretcheth out his hand to helpe and succour them. Hee suffered *Peter* to fall fearefully as we haue heard, but with all speede hee raiseth him vp againe. So he suffered *David* to commit very heinous and horrible sinnes, and to continue and lye in them without repentance a long while: yet in the end, hauing compassion on him, as a tender hearted father hath compassion on his children, he sent the Prophet *Nathan* to him to awake him out of his sinne, and to call him to repentance.

2. Sam. 12. 1. 8.

Psal. 103. 13.

And afterwards when his heart was lifted vp by reason of the strength of his people, that hee must needs haue them

2. Sam. 14. 10.

11. 12.

Gene. 4. 6. 7.

9. 10.

Gene. 6. 3.

2. Pet. 2. 5.

Heb. 11. 7.

Gene. 19. &c.

1. Sam. 15. 16.

17. &c.

1. King. 21. 18.

19.

John 13. 26.

numbred; the Lord caused first his owne heart to smite him and then sent the Prophet *Gad* vnto him to humble him for the same. Yea the Lord is so rich in mercy, that he offereth this grace euen to the wicked also, though they in their prophaneſſe contemne and reiect the same. When *Caines* heart boyled with malice against his brother *Abel*, the Lord said enough to him, if hee had had grace, to haue preuented any further mischiefe; *Why art thou wroth, saith he, and why is thy countenance cast downe? If thou doe well, shalt thou not be accepted, &c.* And after hee had slaine him indeed, the Lord left him not, but laboured to bring him to remorse, when he asked him what was become of his brother; and told him that *his blood cried vnto him from the earth.*

When the Lord had purposed to destroy the olde world, because the wickednesſe thereof was very great, hee did first vse all meanes to reclaime them. He gaue them an hundred and twentie yeeres to repent in, and in the meane while, sent *Noah* a Preacher of righteouſnesſe, to forewarne them of the danger, both by verball and also viſible Preaching, in making an Arke for the ſauing of himſelfe and his houſhold. So hee dealt with the filthy *Sodomites*, placing iuſt *Lot* among them to labour their conuerſion, if it might be. When *Saul* had ſtubbornely tranſgreſſed the commaundements of the Lord, and had thereby cauſed him to reiect him; yet hee left him not ſo, but ſent *Samuel* to put him in mind of the heinouſnesſe of his ſinne. When *Abab* by horrible crueltie had bereft poore *Naboth* of his life and liuing, the Lord ſent *Elias* the Prophet to reprove him, and to aggrauate his ſinne againſt him, that ſo hee might be humbled. In a word, the Lord offered his mercie to *Iudas*, when as before euer hee had effected any thing, our Sauour put him in mind of the horribleneſſe of his bloody thoughts againſt him, making it manifeſt, that hee was the man that ſhould betray him. If the Lord bee thus mercifull, to make ſo large a proffer of his grace to ſuch as he knoweth will deſpiſe it; how much more will hee offer the ſame to his children, who will thankfully embrace it?

And

And hereof we haue yet a most liuely example in *Adam*, *Gen. 3. 6. 8. 9. 15* and the Lords dealing with him. When hee had disobeyed the commaundement of God in eating the forbidden fruit, and perceiued, that thereby he had forfeited that excellent glory of his creation, for shame and feare hee was ready to runne away from God if it had beene possible. But the Lord would not loose him for all that, but sought him out in the garden, and preached vnto him the glad tydings of saluation by *Iesus Christ*. And hence is it that *Danid* saith, *Hee that keepeth Israel doth neither slumber nor sleepe*, but continually watcheth for the preseruauion of their soules: and therefore vseth all good meanes whereby it may be effected. As heere the crowing of the Cocke was a meanes to bring *Peter* to the sight of his sinne, for this was the signe that our Sauour had giuen him of his deniall, that before the cocke crewe hee should denie him thrice. And it was so much the more effectuell, because it fell out in the very moment and instant of his sinne. He had no sooner denied his Master, but as the Euangelist saith here, *immediatly the cocke crewe*. Yea Saint *Luke* saith, that it was done before the worde was out of his mouth. *And immediatly*, saith hee, *Whiles hee yet spake the cocke crewe*. Now hereby are signified all outwarde meanes whatsoeuer they bee, which God vseth to awake vs out of our sinnes, that shaking off that drowfinesse, which for the most part possesseth the flesh, wee may bethinke our selues of our sinnes, and of the wrath of God due vnto them, and of some course to pacifie the same. Which meanes if the Lord shoulde not vse towardes vs, wee woulde for cuer lie securely in our sinnes, and thinke our selues in best case, when our saluation is in greatest danger. Many and diuerse are the meanes which it pleaseth the Lord to vse for this purpose. As first and chiefly the Ministrie of his word. Hee sendeth his Ministers as cryers, as *Iohn Baptist* saith of himselfe, commaunding them to *crie aloud, and to lift vp their voices like trumpets*, to preach the Doctrine of repentance, and to tell the people of their sinnes. And *Salomon* in many places bring-

Psal. 121. 4.

Mat. 26. 34.

Luke 22. 60.

Matth. 3. 3.

Ista. 58. 1.

Pron. 1. 20. 21.

Eccl. 8. 1. 2. 3.

Eccl. 9. 1. 2. 3.

Eccl.

eth.

eth in Christ Iesus the wisdom e of God, sometimes crying
 a lowd, in his owne person, sometimes sending his messen-
 gers to summon men to repentance. And for this cause, the
 Apostle saith, that the Lord hath furnished Ministers with
 gifts, for the worke of the Ministerie; euen for the gathering
 together of the Saints, and the adification of the body of Christ
 Iesus. Thus dealt the Lord with *Dauid* as wee haue heard
 before, sending the Prophets *Nathan* and *Gad* vnto him
 after his two great sinnes, to bring him to the sight of his
 sinne. And thus dealt he with the rebellious *Israelites*, when
 they had trespassed wonderfullie against him he had compassion
 on them, and sent to them by his messengers to call them to re-
 pentance. Yea hee sent the Prophet *Ionah* to preach repen-
 tance to the *Nininites*. And hence is it, that the Apostle cal-
 leth the Ministrie of the word, the power of God to saluati-
 on to euery one that beleeueth. And howloeu the wisemen
 of the world doe account it no better then foolishnesse; yet
 it hath pleased God euen by that foolishnesse of preaching to
 saue them that beleue. Secondly the manifolde blessings and
 benefits wherewith he daily ladeth vs, and which he renneweth
 towards vs euery morning; As there is neuer a one of vs,
 that haue not good experience hereof continually, both in
 our soules and in our bodies. How liberally and bountiful-
 ly doth the Lord sustaine and feede vs from time to time?
 How carefully doth the eye of his prouidence watch ouer
 vs? and how powerfully doth the hand of his mightie pro-
 tection preserue vs from many dangers, wherein by reason of
 our sinnes wee might haue perished euery day? Besides all
 those spirituell blessings, wherewith hee hath blessed vs in hea-
 uenly things in Christ Iesus. All which, as the Prophet cal-
 leth them, are so many bonds of loue, whereby the Lord la-
 boureth to drawe and allure vs vnto him. As parents la-
 bour to winne their young children by promising and be-
 stowing gifts vpon them: so dealeth the Lord with vs;
 knowing our weaknesse, hee doth (as it were) woe vs by
 many benefits. And therefore *Moses* telleth the people of
Israel, that the end why God bestowed so many and so
 great

Ephes. 4. 11, 12.

2. Sam. 12. 1. &
24. 1.2. Chron. 36. 14.
15.

Jon. 3. 4.

Rom. 1. 16.

1. Cor. 1. 23, 24.

Psal. 68. 18.
Lam. 3. 23.

Ephes. 1. 3.

Hos. 11. 4.

Hos. 2. 8.
Exech. 16. 8, 9.

great benefits vpon them was this, *that they should loue the Lord with all their heart, and with all their soule.* And Nathan, being sent to David after his adulterie, vpbraided him with the great kindnesse which the Lord had shewed him. Namely, *that God had annointed him King ouer Israel, and had deliuered him out of the hand of Saul, And had giuen him his Lords house, and his Lords wiues in to his bosome &c.* And would (if that had beene too little) haue giuen him much more: and therefore, his vnthankfulnesse was the greater, to trespasse so hainously against so good and mercifull a God. So doth *Ahijah* the Prophet vpbraide *Ieroboam* that whereas God had exalted him from among the people, and made him Prince ouer his people Israel &c. Hee notwithstanding rebelled against him. Thirdly the corrections and chastisements which God layeth vpon vs. As the Lord himsele tolde *David* saying. *If thy children forsake my lawe and walke not in my iudgments &c, Then will I visit their transgression with the rod, and their iniquitie with strokes.* And *Iob* saith, that the Lord openeth the eares of men, *even by their corrections which he hath sealed.* Whensoever God layeth any rod vpon our backes, either in our one persons, in our bodies, in our goods, or in our names: or in our wiues and children, or any other that are deare vnto vs, it is for this end; that feeling the smart, we may humble our selues vnder his hand. And whensoever our stubbornesse driueth the Lord to take this course with vs, it is not without his great griefe. As the Prophet bringeth him in reasoning and debating the matter with the people of Israel. *How (saith he) shall I giue thee vp, O Ephraim? how shall I deliuer thee O Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? my heart is turned within me; my repentings are rowled together.* We see how the Lord is perplexed in himselfe, when the sinnes of his people stirred vp his displeasure. *He cannot tell what course to take.* *hans ne siens sed omnia*

On the one side, the hainousnesse of their sinnes provoked him to punish them, yea to destroy them as once hee did *Sodom* and *Gomorrhah*, and the Cities about them; but

Judg. 10. 16.

Psal. 89. 33.

Heb. 12. 6. 11.

1. Cor. 11. 31.

4.

Mat. 18. 15.

1am. 5. 10.

Psal. 141. 5.

S.

Amor cecutit in
eo quod amat.

on the other side his Fathers loue and tender compassion moued him to holde his hand, and to stay his iudgements. His mercy did strue against their wickednesse. And when indeed he had brought euill vpon them, and deliuered them vp vnto the power of their enemies, it is said, *that his soule was grieved for the misery of Israel*; as a tender hearted Father many times correcteth his sonne, when the teares stand in his owne eyes. And therefore, these also may bee called bondes of loue. For they doe not proceed from the wrath of God, neither are they any tokens of his displeasure. No, he hath promised, that though hee whippe and scourge his children peraduenture sometimes till the blood followe (their stubbernesse so requiring it) yet *his mercy he will neuer take away from them*. And the Apostle saith *that whom the Lord loneth he chasteneth, and scourgeth euery sonne that he receiveth*. And howsoever, for the present, it be not ioyous, but grievous; yet if wee haue grace to submitte our selues vnto it, *it bringeth with it the quiet fruit of righteousness*. Yea therefore doth the Lord nurture and Discipline vs here with one rod or other, *that wee may not bee damned with the wicked world*. Fourthly, priuate and gentle admonitions, either by a mans friends, or any other that haue authoritie ouer him, as the Magistrate in the common-wealth, the Minister in the Church, the father or Master in the family. And this our Sauour Christ sheweth, when he saith that if a man vse a kinde admonition to his brother in priuate, if it bee done with godly discretion and holy grauitie, it may bee a meanes to *winne him*. And Saint Iames saith, that if a man by good counsell shall conuert a sinner from going astray, *he shalbe an instrument to saue his soule*. Dauid knew the benefite of this full well, and therefore hee so much desireth it. *Let the righteous smite me*, saith he, *for that is abenefit: let him reprove me, and it shalbe a precious oyle &c*. Fifthly, the reulings and backbitings of a mans enemies; which howsoever they proceede of malice in them, and a desire to reuenge, yet there may bee a good vse made of them. For our friends, either for the loue they beare vs, doe not see our

our faults, or if they doe, in a kind of nicenesse they dissemble them, and will not reprove them. But our enemies will not halt with vs in this case, but will aggravate all our faults against vs, as much as they can. And though peradventure wee bee not guilty of that particular crime which they charge vs withall; but that with *Iob*, *wee may take it upon our sholders and weare it as a crowne*: yet it may bee, we are faultie in other things, which God would chastise in vs by this meanes. And this vse did *Dauid* make of *Shemei* his rayling against him. For howsoeuer that hee most vniuersally accused him to haue beene a bloody man against the house of *Saul*; yet *Dauid* bad let him alone, *For the Lord had bidden him doe that he did*. Sixtly, the publike iudgements which God exerciseth in the world. Though peradventure we feele them not our selues: yet if we either see them, or heare of them, they are so many warning peales to call vs to repentance; as the Prophet saith, *Seeing thy iudgements are in the earth, the inhabitants of the world shall learne righteousness*. Last of all, the inward motions which the holy Ghost raiseth vp in vs, and the good desire which God putteth into our hearts. As we see when *Dauid* had sinned, God caused *his owne heart to smite him*. And therefore he saith, that *the Lord did gine him counsell, and caused his reines to teach him in the night*. When he was in his bed in the night, and could not sleepe, then the Lord filled his heart with holy meditations.

This Doctrine serueth first to commend vnto vs the great goodnesse of GOD, who dooth not by and by cast off all care of his children, when they fall into sinne; *Neither dealeth with them according to their deserts*, but so louingly recalleth them by one meanes or other. Yea, it is as impossible for the Lord to forsake his children, as it is for the most tender harted mother in the world, to forget her own child, and not to haue compassion on the sonne of her owne wombe.

Secondly, it serueth to admonish vs, that whensoever the Lord shall call vs by what meanes soeuer, wee willingly obey, and labour to reape profit by all his gracious admini-

*Sicut amici adu-
dantes peruer-
tunt: sic inimici
plerumq; iurigan-
tes corrigunt.
Aug. confes. lib. 9
Iob. 31. 36.*

2. Sam. 16. 7. 11.

Isa. 26. 9.

2. Sam. 24. 10.

Psal. 16. 7.

Vse. 1.

Psal. 103. 10.

Isa. 49. 15.

Vse. 2.

- strations towards vs. Which way soeuer the Lord in mercy
 1.Sam.3.10. vlieth to reclaime vs from our sinnes, let vs be ready to an-
 swer with young *Samuel*, *Speake Lord, for thy servant bea-
 reth*. There should be an Eccho (as it were) between the
 heart of euery Christian man, and the Lord, to answer him
 at euery call, *Lo I come Lord*, as *Dauid* saith.
- Psal.40.7.
 Use.3. Thirdly, it serueth for the iust reproofe of al those that re-
 bell and resist the Lord when hee calleth. As there are too
 many that giue the Lord cause to complaine, as once he did
 of *Ierusalem*. *O Ierusalem, Ierusalem &c. How often would I
 haue gathered thy children together, as the Hen gathereth her
 chickens vnder her wings, and ye would not?* They frustrate al
 the meanes that God can vse towards them for their good.
 If hee call vpon them by the ministry of his word, either
 Psal.58.4.7. like the deafe adder they stoppe their eares, and refuse to heare
 the voice of the charmer, though he be most expert in charming;
 or else, for fashion sake they harken to it, and attaine to
 some knowledge, yet they scornefully cast it behind their
 backs, and hate to be reformed by it. If hee allure them by his
 gracious benefits, they doe most wretchedly abuse them, not
 & 50.19. rendring vnto the Lord according to the reward bestowed vpon
 2.Chron.32.25. them (as it was said of *Hezekiah*) but turning the grace of
 Iude X.4. God into a wantonnesse, and despising the riches of his bountiful-
 Rom. 2.4. nesse, not suffering it to lead them to repentance. Yea when
 Deut.32.15. God hath fedde them to the full, that they are waxen fatte,
 they spurne with the heele, and regard not the strong God of
 Psal.35.22. their saluation. Thus as *Dauid* saith of his enemies, they ren-
 & 109.4. der vnto the Lord euill for good, and hatred for his great good
 will. If he be angry with them for their sinnes, and correct
 and chastice them, they are neuer the better. But with *A-
 haz*, wicked *Ahaz*, in the time of their tribulation they
 2.Chron.28.22. trespasse yet more against the Lord. As the Prophet *Jeremy*
 Ier.2.30. said of the stubborne *Iewes*, *They haue beene smitten in vaine,*
 Ier.5.3. *they haue receined no correction. The Lord hath stricken them
 but they haue not sorrowed; they haue made their faces harder
 then a stone and haue refused to returne.* If hee bring publike
 iudgements vpon the land, they doe not regard them. If a

Lion doe but roare in the Forrest, all the beasts are afraid, as the prophet *Amos* saith. But the Lord hath roared from Heauen in his fearefull iudgements, and yet no man trembleth. Neuer age had more experience heereof then this, wherein we liue. How long hath the noysome pestilence ranged in all countries of the land? what fearefull inundations of water? What horrible fires in many places? And yet as though all were nothing, the most of vs passe our time in carnall security and sinfull pleasures, *never regarding the worke of the Lord, nor considering the operation of his hands.* *Amos 3.8.* In a word, though God did raise vp in vs neuer so many good motions and holy desires, yet by our carelesse negligence we strangle and extinguish them, not suffering them to haue that blessed effect of grace in our harts which otherwise they might. So that now the Lord may iustly take vp that complaint against vs, which once he did against the *Iewes. I haue spread out my hands all the day long vnto a rebellious people &c.* *Isa. 5.12.* And therefore we may feare, that as hee hath called vpon vs, and we haue refused, as hee *hath stretched out his hand, and we would not regard;* *Isa. 65.2.* so the time shall come, that we shall cry and call vpon him, euen till our harts *Pro. 1.24.26.28.* ake, and hee will not heare vs. Yea he will be so farre from pittying vs, that he will laugh at our destruction, as *Salomon* saith, And therefore, whensoever or howsoever it shal please the Lord to offer vs grace, let vs pray vnto him to enlarge our hearts, that wee may willingly and readily embrace it.

Then the Lord turned backe, and looked on Peter.] This is omitted by our Euangelist, but is recorded by Saint *Luke.* *Luke 12.61.* And it is the second meanes of *Peters* repentance. After the crowing of the cocke, our Sauour looked backe vpon *Peter*, and by his beholding him prouoked him to bitter teares. The cocke had crowne already, and yet *Peter* neuer awaked, nor remembred what Christ had said vnto him, till hee looked backe. Now wee are not to thinke, that Christs bare looking backe did effect this. For then *Iudas* *Ioh. 13.26.27.* might haue beene conuerted too. For (no doubt) our

- Iohn 13.26.27.* Saviour Christ looked vpon him, both when hee gaue him the soppe, and made it knowne that hee was the man that should betray him; and also when hee vttered that sweete and milde speech vnto him, when hee came with souldiers to apprehend him *Friend* saith he, *wherefore art thou come?* and after when hee offered to kisse him, *Iudas* saith hee, *betrayest thou the sonne of man with a kisse?* [a] words that might haue broken his heart if hee had not beene more then obdurate. So the Lord looked vpon *Cain*, when hee did so louingly admonish him, both before and after his bloody fact, but without any profit. But here as the outward and bodily eye of Christ beheld *Peter*, so the influence of his grace and spirit fell vpon his heart. By looking vpon him he deriued into him the secret efficacy of his spirit, and peirced his heart with the beames of his grace; and that preuailed with him to bring him to repentance. [b] For it could not bee, that hee should remaine in the darknesse of his denyall, whom the light of the world had so graciously looked vpon.

Doff.
All outward
meanes can do
no good with-
out Gods blec-
sing.

Rom. 1.16.

1. Cor. 1.21.

Iob. 33.23.

1. Cor. 13.2.

Ezra. 7.6.

Acts 18.24.

Where we may obserue that all outward meanes which the Lord vseth towards vs, will doe vs no good, vnlesse they be accompanied with the powerfull operation of his holy spirit. The Ministerie of the worde is of all other meanes most likely to doe most good, because it is Gods owne sacred ordinance, which himselve hath sanctified for the working of grace: as the Apostle saith, *I am not ashamed of the Gospell of Christ; for it is the power of God to saluation, to euery one that beleueth.* And, *It hath pleased God by the foolishnesse of preaching, to saue them that beleene.* And yet we see by experience, that there is no profit by it without Gods blessing. Whosoever hee be that is the preacher, though hee bee neuer so rare and excellent for his gifts, euen *one of a thousand*, as *Iob* saith; though his learning bee neuer so profound, that hee *knewe all secrets and all knowledge which the world can afford*: though hee bee neuer so prompt and expert in the law of God, as is said of *Ezra* that learned Scribe; though hee bee as a mightie and as well instructed in
the

the Scriptures as ever was *Apollon*: though hee bee a Scribe neuer so well taught vnto the kingdome of Heauen, able to bring forth of his treasure at all times things both new and olde; Again, though hee bee indued with neuer so good a dexteritie in opening and diuiding the word of God aright, like a workman that need not be ashamed: though God haue opened vnto him neuer such a doore of vtterance; yea though hee could speake with the tongues of men and Angels; And though beside all these excellent gifts, his paines were as great as could be imagined; Though hee were neuer so instant in his labour preaching the word vpon all occasions, in season, and out of season, and that not openly in the congregation, but euen from house to house, as the Apostle Paul did; And whatsoeuer the diligence of the people be in hearing of the word: though they all stand vp on their feete, while the worde is in deliuering, the better to shake off drowinesse, as the hearers of *Ezra* did; and though all their eies be fastned vpon the Preacher, as the eies of the *Nazarites* were vpon our Sauour Christ; Though after they haue heard it, they search the scriptures neuer so diligently, as the noble men of *Berea* did, and vse neuer so many other good meanes of meditation and conference &c. to helpe their memories; Last of all though the doctrine that is taught bee neuer so heavenly and gracious: yet there is no good fruit can bee looked for without the blessing of God. As euery good giuing, and euery perfect gift: so also the fruite and profite of the ministry of the word is from aboue, and cometh downe from the father of lights. Hence it is that the Lord saith, *I create the fruit of the lippes to be peace, peace to them that are farre off, and to them that are neare.* The ministry of the worde cannot minister any sound peace or comfort to a distressed conscience, nor work any other gracious effect in a mans heart, vnlesse the Lord giue a blessing vnto it. And therefore the Lord hath promised to giue his holy spirite as an inseparable companion to the worde, to make it effectuell. *My spirit that is vpon thee and my words which I haue put in thy mouth, shall not depart*

Mat. 13. 52.

2. Tim. 2. 15.

Col. 4. 3.

1. Cor. 13. 1.

2. Tim. 4. 2.

Act. 20. 20.

Nehem. 8. 5.

Luke 4. 20.

Act. 17. 11. 5.

Iam. 1. 17.

Isa. 57. 19.

Isa. 59. 21.

out



* Nisi Deus interiori gratia mentē regat atque agat nihil prodest homini omnis prædicatio veritatis. Aug. de Civ. Dei lib. 15. cap. 6. Psa. 139. 13. 16.

Gen. 15. 2.

a Sicut corporis medicamenta q̄ hominibus adhibentur, non nisi ijs profunt, quibus Deus operatur salutem; qui & sive illis medius potest, cum sine ipso illa non possunt: et tamen adhibentur, & si officiosè fiat, inter opera misericordie deputatur: ita et adiumenta doctrinæ, tunc profunt animæ adhibita per hominem, cū Deus operatur ut profint, qui potuit Euangelium dare homini etiam non ab hominibus, necq̄ per hominem. Aug. de doctr. Christiana.

out of thy mouth, nor out of the mouth of thy seede, nor out of the mouth of the seede of thy seede, from henceforth euen for ever.

* So that vnlesse the Lord by his inward grace doe direct & moue the heart, the preaching of the truth will doe a man no good at all. It is in the ministry of the word as it is in the procreation of children. Though the naturall meanes thereof be by ordinary generation: yet all mans endeuour is in vaine, vnlesse the Lord by his omnipotent and almighty power doe *fashion vs and giue vs a forme, and coner all our members in our Mothers wombe*. As we see by common experience, that many married persons of sound complexions, of strong constitutions, and able bodies doe not withstanding goe childlesse to their graues, as *Abraham* complained. For this cause *Dauid* saith plainely, that *children are the inheritance of the Lord, & the fruit of the wombe his reward*, Psa. 127. 3. 8. He giueth them and denieth them to whome hee will. And the Prophet setteth a note of attention before it. *Behold*, as if he would haue all men to take notice of it. And therefore, when *Rachel* being barren, and enuying the fruitfulness of her sister, cryed out to her husband in a foolish and distempered passion, *Giue me children or else I dye*, *Iacob* was exceeding angry with her, and said, *Am I in Gods stead, which hath withholden from thee the fruite of the wombe*? When God hath shut vp thy wombe and made thee barren is it in my power to open it and make thee fruitfull? Gen. 30. 1. 2. In like manner though the ministers of the word by Gods owne ordinance be our *spirituall fathers, to beget vs in Christ Iesus through the Gospell*. 1. Cor. 4. 15. Yet all the fruite of their ministry is the gift of God. The most excellent and worthy minister that liueth, cannot beget nor conuert one soule to God without his blessing. [a] As medicines for the body, which one man applieth and ministrETH vnto an other, doe onely profit them to whome God worketh health, who is able to worke without those meanes, whereas they can do nothing without him: and yet they are vsed, and if it be done in obedience to Gods ordinance, it is accounted a worke of mercy: so the helps of instruction being

being vsed by man, doe then profit the soule, when it pleaseth God to blesse them, who could giue the Gospell vnto man, neither from men nor by men. Wee see in the matter of Husbandry, that the seede ordinarily fructifieth in the earth by the labor of man and the influence of the heauens: and yet experience doth teach vs, that though the husbandman be neuer so skilfull in plowing and tilling of the earth, though he obserue the most fitte seasons and opportunities that may be, and though he be neuer so carefull in making choice of the best and purest seed: yet many times *the earth deceineth his expectation* Isa. 24. 5. So that as the Prophet saith, *they sow much, and bring in little.* Hag. 1. 6. Yea the heauen and the earth, the common parents of all things, become barren, and the Sunne and the Moone doe lose their operation, vnlesse the Lord by his diuine power *doe giue to euery seede his owne body*, 1. Cor. 15. 38. Heereupon wee read that *Isaak* sowed corne in the land of *Gerar*, and had by estimation an *hundredfold* increase: but it was not his owne endeavour that caused it, but as the reason is there rendred, *so the Lord blessed him.* Gen. 26. 12. And therefore *Dauid* saith, that it is God that *visiteth the earth, and maketh it very rich and fruitful: It is he that by his owne appointment prepareth corne for men: it is he that maketh the earth soft with shewers, and blesseth the bud thereof: it is he that crowneth the yeare with his goodnesse, and conereth the vallies with corne, so as men shout for ioy and sing.* Psal. 65. 9. 10. 11. 13. So is it with the ministry of the word, though the Ministers bee Gods husbandmen, and though they haue neuer so much both skill and will to discharge their duties, as hath beene saide, & though the seed which they sow be none other but *that immortall seed of the word of God*. 1. Pet. 1. 23. yet vnlesse it please God to make it effectuell, it will bring forth no fruite at all. And therefore the Apostle saith to this same purpose, *Paul may plant, and Apollos may water, but it is God, and God onely, that must giue the increase.* 1. Cor. 3. 6. It is one thing to minister visible obiects to the eyes, another thing to cause the eyes to see. It be longeth to the outward

Q

teachers

a Non qui un-
que ostendit viā,
prebet etiā via-
ticum itineranti
Aliud illi exhi-
bet, qui facit ne
deuset, & aliud,
qui prestat ne
deficiat in via.
Ita nec, quivis
doctior statim &
dator erit boni
quodcunque do-
cuerit. Porro
duo sunt mihi
necessaria; doce-
ri, & iuvari. Tu
quidem homo
rectē consulis ig-
norantiā, sed si
verum sentit A-
postolus, spiritus
adiuvāt infirmi-
tatem nostram.
Bern. de gra. &
lib. arbitrio.

b Joanne ope-
rante dabat De-
us qui dando non
desuit. Et nunc
operantibus cun-
ctis, humana
sunt opera, sed
Dei sunt munera
Optatus in Do-
natist. lib. 5.
Where hee in-
createth large-
ly on this
point.

Non potest mu-
nus ab homine
dari quod diuinum est. ibid. c Ita plane conuersio animarum diuine vocis est non humane. Si-
mon piscator hominum, in hoc ipsum vocatus & constitutus est a domino: incassum tamen & ip-
se laborans tota nocte nil captem, donec in verbo domini rete iactans, comprehendere possit multi-
tudinem copiosam. Bern. de conuers. ad Schol.

teachers to minister matter to their hearers; but it appertai-
neth to the inward Master to open the heart to vnderstand.
As it is said of *Lydia*, that *God opened her heart*; that she at-
tended to the things that *Paul* spake. *Act. 16. 14.* And as the
eye and the object are not sufficient to cause actuall seeing,
vlesse the eye be enlightened: so besides the instruction of
the outward teacher, it is necessary that the blessed *Sunne*
of right consueffe *Mal. 4. 2.* doe shine in our hearts by the
gratious beames of his holy spirite [a] He that sheweth a
man the way as *Bernard* saith, hee doth not by and by fur-
nish him with necessities for his iourney. It is one thing to
direct a man that he goe not out of his way; and another
thing to helpe him that he faile not in the way. So neither
is every Teacher by and by the giuer of the good that hee
teacheth. Moreouer, two things are necessary for me, to be
taught, and to be reliqued. Thou O man dost indeede pro-
uide well for my ignorance; but if the Apostle think aright,
it is the spirit that helpeth our infirmities. And therefore
it is said, that when the Apostles by vertue of Christs com-
mission went forth & preached every where, the Lord wrought
with them and gaue a blessing to their endeauours. *Mar. 16*
26. [b] We are onely instruments in the hands of God; hee
strikerh the stroke and worketh the effect, making our la-
bour effectuall in the hearts of our hearers. There must bee
two Preachers to the working of grace in the heart. The
Minister to preach to the eare, and the spirit of God to ap-
ply it and blesse it to the soule. And hence it is that the prea-
cher is not called the giuer, but the Minister of grace. *Who*
is Paul, saith the Apostle, *or who is Apollos*, but *Ministers*
by whome ye belueued, euen as the Lord gaue to every man? *1.*
Cor. 3. 5. It is the Lords prerogatiue, which he hath reserued
to himselfe, to be the giuer of all grace, as *S. Peter* saith. *1.*
Pet. 5. 10. [c] So then we see that the conuersion of soules
belongeth to the voice of God, and not of man. As the A-

posse Peter laboured all night in fishing and caught nothing; but when as in the word of Christ hee let downe his net, he straight way inclosed a great multitude of fishes. *Luk. 5. 5. 6.* So the Ministers of the word, whome God hath called to bee *fishers of men* *Mat. 4. 19.* may long let downe their nets and make but a bad draught, vnesse the Lord vouchsafe his blessing vpon their labours.

This doctrine serueth, first for the Ministers, and secondly for the hearers of the word. For vs that bee Ministers, first it serueth to abate that pride and high conceit that might arise in our hearts, when it pleaseth God to worke by our Ministerie. Wee must acknowledge that it was not our painefulnesse, but Gods blessing that brought it to passe; *2. Cor. 2. 16.* if any good be effected thereby. For as the Apostle saith, *Who is sufficient for these things?* There is no man that of himselfe is able sufficiently to discharge his dutie in the worke of the Ministerie: much lesse is hee able to make his Ministerie effectuall. No, all our sufficiency in this case is of God. *2. Cor. 3. 5.*

And this the Apostle confesseth, where speaking of his great paines in Preaching the word, namely that he laboured more abundantly then all the rest of his fellowes, hee straight way correcteth himselfe as if hee had arrogated more then became him, *Yet not I,* saith he, *but the grace of God which is with me,* *1. Cor. 15. 10.* And in another place he saith, *The weapons of our warfare are not carnall, but mighty through God to cast downe holds,* *2. Cor. 10. 4.* All those strange effects that were wrought by the word in the hearts of men, to conuince their consciences and to humble them, come not from the great gifts and paines of the Minister, but it is God that maketh his word thus powerfull. Wee reade of a great wonder that was wrought by the Apostle Peters Sermon. *Three thousand Soules were converted* by it. But it was not Peters zeale, or learning, or any thing else in him that wrought it, but it was Gods worke. As the Apostle said of another miracle, that was wrought by him vpon the *Creple that lay begging at the beautifull Gate of the Temple.* *Act. 2. 41.*

Act. 3. 12. 19.

Why looke yee so stedfastly on vs, as though by our owne power or godlinesse we had made this man to goe? The name of the Lord Iesus hath made this man sound, &c. So hee might say of this. It was not my endeauor that conuerted these men, but it was the Lord that gaue a blessing to his owne ordinance. And therefore; whensoever we see any comfortable fruit of our labours, let vs take heede wee bee not lift vp to ouerweene of our selues, but let vs say with *Dauid*, *Not vnto vs Lord, not vnto vs, but vnto thy name giue the glory &c.*

Psal. 115. 1.

2.

Secondly, it serueth to admonish vs, that wee doe not contemne our brethren, though peradventure their gifts be farre meaner then ours. For wee see by experience, that Gods blessing is not tyed to great gifts, but many times it pleaseth him to work most effectually by weake and simple meanes, and all for this end, *that the excellency of that power might bee of God and not of vs*, as the Apostle saith. Yea

2 Cor. 4. 7.

1 Cor. 1. 27. 29.

God many times chooseth the foolish things of the world to confound the wise, and weake things to confound the mightie things, to the end, *that no flesh should reioyce in his presence.* As wee see that many a weake and wearish man begetteth more children, then hee that is strong and lustie; so many a godly Minister of small gifts, making a conscience of durie, doth conuert more soules to God, then many a man of great and profound learning; which is not spoken to derogate any thing at all from the gifts of learning, which are necessarily required to the furnishing of a man with abilitie for his calling, but onely to admonish all those with whom the Lord hath dealt liberally that way, not to despise them that are inferiour vnto them in gifts, but rather in the spirit of meekenesse and loue to embrace them, and giue them *the right hands of fellowship*, that so they may all ioyne together in the edification of the body of Christ. As *S^t. Paul* though he were a man of most excellent gifts, no way inferiour to the greatest of the Apostles: yet hee thinketh not scorne to ioyne with; in the preaching of the Gospell, *Syluannus* and *Timotheus*, that were but Nouices, as it were, in comparison of himselfe.

Gal. 3. 9.

Phil. 1. 1.

1 Thes. 1. 1.

2 Thes. 1. 1.

Gal. 1. 7.

Thirdly

Thirdly for the people that heare the word it serueth to admonish them to take heed, that they ascribe not that to the instrument, which is onely proper to the efficient cause; namely, that they attribute not that to the Minister which is due to the Lord. It is a grosse kinde of Idolatrie which many men commit in this case, to dote of some one man more then of all the rest, and to haue such an high conceit of his gifts aboue others, as to place him in a maner in stead of God. It was a fault among the *Corinthians*, which also the Apostle reprooueth in them, that *one said, I am of Paul another said, I am of Apollos; and a third, I am of Cephas. &c.* They were too much addicted, some to one Minister and some to another, and in that respect did despise all the rest, and did reuerence men rather then Christ himselfe. So it is at this day. Such a man saith one for my money, nay hee for mine saith another; and so euery man as his owne priuate affections lead him, doateth of one Minister more then another. It is true, that God seldome or neuer worketh grace but by his owne ordinance as the Apostle saith. *Faith commeth by hearing, and hearing by the worde of God.* And the greater that any mans paines and faithfulness is in preaching the word, the more likely it is that he should doe good in his place: But yet notwithstanding, whatsoever good effect is wrought by any mans Ministerie, you must turne your eyes from the man to the Father of light, from whom all good things doe proceed, as hath beene said. I doe not denie, but that if men feele any blessed worke of grace begunne in their hearts by any mans Ministerie, or if it haue pleased God to make any Minister an instrument of their conuersion; they are bound in conscience to make much of that man, *and to haue him in singular loue for his workes sake;* but still they must giue God the glorie and praise of all. For as one saith well to this purpose. The Ministers are but Gods seruants to attend vpon the guests that sit at his table. All thanks and praise is due to the Lord, that so kindly inuited vs, and so bountifully feedeth vs, and not to the Ministers whome hee hath appointed to serue vs.

Use. 3.
For the hearers
of the word.

1. cor. 1. 12.

Rom. 19. 17.
Gal. 3. 5.

Phil. 2. 29.
1. Thes. 5. 13.
Non famulanti-
bus, sed inuitan-
ti & pascenti
referenda sunt
gratia. Optatus
con. Donat. lib. 5.

Vse. 4.

For Ministers
and people to-
gether.

*Et si loquamur
iustitiam Dei &
gloriā Dei qua-
ramus: effectum
tamen ab eo solo
sperare, & ab eo
postulare necessē
est, ut vocē no-
strā suā vocem
virtutis accom-
modet. Ad hanc
autem vocem in-
teriores aures
cordis erigi ad-
monemur; ut lo-
quentem Deum
intus magis au-
dire, quam foris
hominem studea-
mus. Bern. de
cōuers. ad Schol.*

Phillip. 18.

Let of all, this doctrine serue to admonish both vs
that bee Ministers, and you that bee hearers of the word,
that forasmuch as all the successe of our paines in preach-
ing, and of your indeauour in hearing, dependeth onely
vpon Gods blessing; therefore, before either wee come to
preach, or you come to heare, we comend both our labours
to God by prayer. [4] For though wee speake the righ-
teousnesse of God as *Bernard* saith, and seeke nothing but
the glory of God: yet wee must needes hope for a blessing
from him alone, and wee must intreate of him alone, that
the voice of his grace may accompany our voice. And to
this inward voyce must you lift vp the eares of your soules,
and desire rather to heare God speaking inwardly, then
man speaking outwardly. The neglect of this dutie is the
cause, why the word is so ineffectuall in many places, as it
is. For first, many of vs that be Ministers, come to preach
our selues, and not Christ Iesus: and to vent our owne gifts,
and let them take winde, and not to seeke the saluation of
our hearers; and therefore, God denyeth to worke by our
Ministerie. Again a number of you that be hearers come
for gapefeede, to gaze the Minister in the face, or to see the
variety of mens gifts, or to gleane vp some quaint phrases
and witty sentencess and not with any desire to further your
owne saluation; and therefore, you goe away as you come
without Gods blessing. And so the word is made fruitlesse
and vnprofitable vnto you. Whereas if wee would account
the soules of Gods people deare and precious in our sight,
and long after the saluation of them all from the very heart
rootes, as the Apostle saith, and therefore, before wee come
to deliuer his word, craue Gods blessing by earnest prayer
vpon our labour; and if you would come to heare the word
with a desire to profit and to growe in grace by it, and for
that end would pray to God to open your heartes, as hee did
the heart of *Lydia*, that you may diligently attend to that
that shalbee taught, it would appeare, that you should
reape more profit then by one sermon, then you doenow
by twentie.

Then

Then Peter remembred &c. The Apostle Peter neuer came to himselfe, hee neuer began to bethinke himselfe of the hainousnesse of his fact, before such time as the Lord by the meanes aforesaid had moued his heart. But what did Peter in the meane while? did hee any whit further or helpe forward himselfe to repentance? Surely he did as much as lay in him to further himselfe to hell. For as wee haue heard, hee was swearing and cursing himsele in most horrible manner that he neuer knew Christ. But after that he was outwardly rowed by the crowing of the cocke, and inwardly awaked by Christs looking backe vpon him, then hee began to consider the danger of that estate wherein he stood.

From hence then wee learne, that the whole worke of our conuersion is from God alone. There is not the least endeauour in any man to further the worke of grace in himselfe, as the Apostle saith. *It is not in him that willeth nor in him that runneth, but in God that sheweth mercie.* And for this cause, our Sauour Christ is called both *the author and also the finisher of our faith.* Yea whatsoeuer good worke is wrought in any of Gods children, the Lord by his holy spirit doth both begin and performe the same. Yea if there bee but any will or desire to doe good, it is from the Lord. For it is *God that worketh in vs both the will and the deeds of his good pleasure.* And therefore wee read, that in the Primitive Church The Lord added to the Church from day to day such as should bee saved. It was not in their power to ioyne themselues with the Church of God, and to become true members thereof; but it was the gracious worke of the holy spirit of God. But most fully and clearely doth the Prophet *Ezechiel* set out the truth of this point, speaking in the person of God. *A new heart saith he will I giue you, and a new spirit will I put within you, and I will take away the stony heart out of your body, and I wil giue you an heart of flesh. And I will put my spirit within you, and cause you to walke in my statutes &c.* Where the Prophet wholly disableth man for the worke of his regeneration, and ascribeth both the

Doct.

The whole worke of our conuersion is frō God alone.

Rom. 9.16.

Heb. 12. 2.

Phil. 1. 6.

Phil. 2. 13.

Act. 2. 47.

Ezech. 36. 26.

27.

beginning and progresse thereof vnto the Lord. For as there is not any softnesse in a stone, nor the least disposition to bee made soft and pliable : so in the stony heart of man, there is no root from whence this blessed worke of grace might bee produced : no inclination to good whereby it might be furthered : no faculty wherewith it might be effected. As we were not able at the first to effect our naturall generation, and make our selues men or women : nay as our Sauour saith, *wee cannot make our haire white or blacke*; So it is not in our power to effect our spirituall regeneration, to make our selues the sonnes or daughters of God. But we must confesse in both respects, as *Dauid* saith. *It is he that hath made vs, and not we our selues.*

And for this cause the Apostle saith, *wee are his workmanship created in Christ Iesus vnto good workes &c.* *Ephe. 2. 10.* And this made *Dauid* to pray, *Create in mee a cleane heart O Lord, and reneue a right spirit within me.* *Psa. 51. 10.* acknowledging, that there was nothing at all in him, whereby this worke might bee furthered, but God by his almighty power must miraculously create it of nothing. [5] And indeede, if the matter bee well considered, the worke of regeneration will be a farre more hard and difficulte worke, and of greater labour, then was the worke of creation. For as *Dauid* saith, *By the word of the Lord were the heauens made, and all the host of them by the breath of his mouth.* *Psal. 33. 6.* and bee commaunded and they were created. *Psal. 148. 5.* As we see in the story of the creation, that when God beganne to raise this wonderfull and glorious frame of heauen and earth, and to furnish them with varietie of creatures, hee did but speake the word saying, *Let there bee this and that,* and presently *it was so.* *Gen. 1.* But for effecting our regeneration, there was a great deale more to doe. Christ Iesus must leaue the heauens, and the glory which hee had with his Father, and bee incarnate in the forme of a seruant, and suffer a shamefull and an accursed death, to the killing and subduing of our sinnes, and the efficacy of his resurrection to the reuiuing and quickning of vs to newnesse of life.

And

Nat. 5. 36.

Psal. 100. 2.

§ Sicut in natiuitate carnali, omnem nascentis hominis voluntatem praecedit operis diuini formatio: sic in spirituali natiuitate nemo potest habere bonam voluntatem motu proprio, nisi mens ipsa, id est, interior homo non sit reformatur ex Deo. Fulg. de incarnat. & gra. Christi. cap. 19.

[^a] And to this purpose *S. Augustine* hath many excellent sayings. The soule of man, saith he, being as it were oppressed with the owne burden, is expelled and banished from blessednesse, and hauing spent and lost his strength, cannot returne but by the grace of his maker, calling him to repentance, and forgiuing his sinnes. For who can free a miserable soule from the body of death, but the grace of God in Iesus Christ? And againe, [^b] To the euill of man his owne will goes before: but to any thing that is good, the will of his creator goeth before. Whether it be to make that which was not at all, or to renue and repair that which was lost by his fall. And in another place. [^c] It remaineth, saith hee, that that speech of the Apostle be well vnderstood, *It is not in him that willeth, nor in him that runneth &c.* That the whole worke may be giuen to God, who both prepares the good wil of man that it may besit to be holpen by grace, and also aideth it being prepared. He preuenteth him that is vnwilling that hee may be willing, and followeth him that is willing, that he may not will in vaine. And heereof we haue very pregnant examples, both in the vnregenerate before their conuersion, and also in the regenerate, when they fall into sinne after grace receiued. For the former, what disposition was there in the Apostle *Paul* to further his conuersion, till the Lord called vnto him from Heauen? was hee not posting to hell as fast as hee could? was he not as opposite to God as might be? For it is said, *He was breathing out threatnings & slaughter against the Disciples of the Lord.* And hee had procured a Commission from the high Priest, to bind all that were of that way. And for the latter, beside the example of the Apostle *Peter* in this place; is it not euident in *Dauid*, who lay a long time after his fearefull sin of adultery and murder, &

a Prægnatus animus quasi pōdere suo, a beatitudine expellitur; nec redire potest, effusus & perditis viribus, nisi gratia conditoris sui ad penitentiam vocācis, & peccata cōdonātis. Quis enim infelicem animū liberabit a corpore mortis, nisi gratia Dei per Iesū Christum? Aug. de Trin. lib. 12. cap. 11.

b Ad malum eius prior est voluntas hominis, ad bonum verò eius prior est voluntas creatoris eius: siue ut eam faceret q̄ nulla erat; siue ut rescīat, q̄ lapsa perierat. Aug. de ciuit. dei. lib. 13. cap. 15.

c Si quādo steti per te steti, sed quādo cecidi per me cecidi, and semper in lūco iacuissem nisi tu me crexisses; semper cecus fuisset, nisi

tu me illuminasses; quando cecidi nunquam surrexissem nisi tu mihi manū porrexisses Aug. Solutio. cap. 15. *c Restat ut recte dictum intelligatur, Non est volentis &c. ut totum Deo deatur, qui hominis voluntatem bonam & preparat adinuandam, & adiuuat preparatam. Nolentem præuenit ut velit; volentem subsequitur, ne frustra velit.* Enchir. cap. 31. Act. 9. 12. 3. Prov. 30. 20.

Prou. 30. 20.

Gen. 35. 34.

Psa. 1.

neuer thought of repentance; at the least for the space of three quarters of a yeere (for the child that was begotten in adultery was borne, before there is any mention made of his repentance) but euen as *Salomon* said of the Adulterous woman, *she eateth and wipeth her mouth*, (as though it had neuer bene sweet) *and saith, I haue not committed iniquity*: so did *Dauid* set a good face on the matter, and beare it out all this while, as though he had neuer offended. And as it is said of *Escan*, that after he had sold his birthright, *hee rose up and went away* neuer considering what he had done: so for any thing we find to the contrary, *Dauid* neuer felt his hart to smite him for his sinne, but slept securely in it, till the Lord sent the Prophet *Nathan*, by the ministry of the word to awake his drowsy conscience.

This doctrine serueth first to refell a maine point of Popery concerning free will. The Papiſts doe stiffely maintain that there is in mans will a naturall power to that which is truly good, whereby of it selfe it cooperareth with Gods grace in the first act of mans conuersion. They say that God onely first perswadeth the will, as a man may perswade his friend to take a iourney, whereto he is vnwilling. But in the accomplishing of any worke, God is onely an assistant, and man by his owne power worketh together with him. But this is iniurious to match the doing of man with the power of God. Indeed man hath no power ouer the heart, but draweth onely by perswasion: but the Lord by his diuine power, doth not onely perswade, but also bendeth and turneth the heart as it pleaseth him. And therefore *Salomon* in that excellent prayer of his desireth the Lord, *to bow their hearts vnto him, that they may walke in his waies*, &c. 1. Kings 8. 58. So that it is blasphemous to hold, that the wil of man should worke with Gods grace in any thing that is good. Indeed as they are works and actions, so they proceed from the will of man: but as they are good workes, they are onely the works of grace, as our Sauour Christ told his Disciples, *without mee ye can doe nothing*. Iohn. 15. 5. And so saith *Dauid* of the worke of Praier, *Thou preparest their hearts, and bendest*

bendest thine care to them. Psalm. 10. 17. And the Prophet Isaiah speaketh generally of all good works, *Thou also hast wrought all our works for vs.* Isa. 26. 12. And to this purpose the Master of sentences hath a good saying [a] Mans will is prepared of God, and his steppes directed of the Lord, not because this is done without our will, but because our will cannot doe any thing that is good, without Gods assistance. And Fulgentius is very plentiful in the "proofof this point. [b] The wandering sheepe saith hee "can neuer desire to returne, vnlesse the good shepheard "preuent it by seeking it vp, and lay it on his shoulders. &c. So Bernard and Augustine &c howsoeuer the Papiests boast that they make wholly for them, But to the ende that the truth heereof may better appeare, wee must distinguish the actions of man into three sorts. Some actions of men are naturall, namelie such as are common to him with other creatures, as to eate, drinke, walke, sleepe, and such like. In all which it is true that man hath freedome of will: but yet so, as he is not able to doe any of these things, to any good or godly end. Yea, though mens thoughts be free, yet their actions are not free. It is not as free for a man to doe or not doe, as it is to will or not to will. And therefore, the Prophet Jeremy saith, *O Lord I know that the way of man is not in himselfe, neither is it in man to walke and direct his steppes.* Jer. 10. 23. The Apostle James reproveth them that say, *To morrow we will goo to such a City &c.* and telleth them that they ought to say, *If the Lord will, and if we live, wee will doe*

a Paratur voluntas hominis a Deo, & a domino gressus eius diriguntur. Non quia hoc sine nostra voluntate agatur, sed quia voluntas nostra nil boni agit, nisi diuinitus adiuvetur. l. 2 di 26. A. b Nunquam redire velle potest quis errans, nisi fuerit boni pastoris inquisitione praecautus, & humeris reportatus. Fulg. de incar. & gra. cbr. c. 22. Reuera & ut velimus, misericordiae praesentis illuminamur dono; & ut curramus, misericordiae subsequentis fulcimus auxilio. ibid. cap. 18. & 19.

Gratia Christi gratis indignis ita tribuitur, ut ipsa in nobis & exordium & profectum bonae voluntatis operetur. Ibid. cap. 1. Ne depues viribus tuis quod viam mandatorum Deo curere delectaris. Hac enim omnia nullatenus haberes, nisi a Deo munere gratuite donationis haberes. Non hoc homini dat natura sed gratia. Fulg. epist. 6. ad Theodorum Senat. Non quicquam hominum siue ad cogitandum, siue ad operandum quodcumque homini potest esse idoneas, nisi fuerit munere gratuito diuinae opulantis adiutus. Pbil. 2. 13. 2. Cor. 3. 5. Ab ipso est initium bonae voluntatis, ob ipso facultas boni operis, ab ipso perseverantia bonae conuersationis. Eule. ad Proham. epist. 4. Hominis conatus ad bonum & cassi sunt, si a gratia non adiuuentur, & nulli si non excitebitur. Bern. de gra. & lib. arbit. Spiritus sanctus est omnipotens artifex, creans homines ad deum bonam voluntatem formans affectionem, datus virtutem, iungens operationem. Bern. de vita solitaria. Firmissime tene diuinis mandatis. & edico neminem posse, nisi quem Deus gratia sua praedixerit. &c. Aug. de fide ad Pet. Diacon. cap. 29.

a *Vide meli-
ora probos,
Deteriora sequor
Ouid. Metam.
lib. 7.*

*Splendida pec-
cata.*

Rom. 14. 23.

b *Peccans ille
qui sine peccandi
necessitate crea-
tus est, in eo quod
animæ salutem
delinquendo per-
didit; etiam illa
cogitandi quæ
ad Deum perti-
nent, amisit pro-
pterea facultatem
Expoliatus enim
vestimento fidei,
carnaliumq; con-
cupiscentiarum
vulneribus fau-
giatus, sic iacuit
oppressus ditione
peccati, ut nul-
latenus aliquod
bone voluntatis
initium habere
potuisset, nisi hoc
Deo gratis do-
nante sumpuisset,
&c. Fulg. de in-
carn. & gra.
glor. cap. 13.*

this or that. *Iam. 4. 13. 15.* Againe, some actions of man are Morall, as all Oeconomical and Politicall duties, & such like. In these hee hath no free will of himselfe to chuse the good and refuse the euill, to embrace the vertue and decline from vice, but as he is wholly directed and gouerned by the spirit of God. For the mind is ouerwhelmed with much darknes, the iudgement is not sound, the will is not chearefull, and the strength is vnable to performe any thing. So that hee may say as *Medea* said. [a] Hee what is good and approue it, but I follow that which is euill. If it be objected, that the Heathen men wrought many excellent duties, and were indued with many worthy morrall vertues, I answer, First that the corruption of their nature was not purged, but only inwardly restrained by the Lord, least like brute beasts they should haue beene carried headlong to the destruction of mankind. Secondly, the vertues which were in them were no gifts of nature, but speciall graces of God, bestowed vpon them for the good of humane society, though they came not from the sanctifying spirit. Thirdly, whatsoever commendable thing was in them, it was stained and blemished with ambition, and affectation of vaine glory. In a word, all their vertues and all the duties they performed, were no better then so many glorious finnes, because they were not done in faith. For *Whatsoeuer is not of faith is sinne.* Last of all, some actions of man are spiritual. Wherein wee are to consider man with a threefold difference. First as hee is before his conuerſion. Where his will is altogether corrupt, inclining onely to that which is euill. Indee the soul with all the faculties thereof in respect of their essence remained sound, even after the fall of *Adam*, but their strength and ability to any spirituall good is vtterly lost. To which purpose one saith very well. [b] He that was created without necessity of sinning, falling into sinne; as by his fall hee lost the saluation of his soule: so also he quite lost the faculty of thinking of those things which appertain to God. For being bereft of the garment of faith, and wounded with the wounds of carnall concupiscence: hee lay so oppressed

vnder the dominion of sinne, as hee could by no meanes haue any beginning of a good will, but by the free gift of God. As the Apostle saith, *when ye were the seruants of sinne you were free from righteousness. Rom. 6. 20.* And another [c] Man beeing fallen by his owne will, it was not in like manner free for him to rise againe by the same. Because, though it were graunted to his will, that hee might stand and not fall, yet it was not graunted him to rise againe if he should fall. For a man cannot so easily come out of a pit, as hee may fall into it. Man by his will alone fell into the pit of sinne; but his will is not sufficient to make him able to rise againe. And *S. Augustine*, speaking of *Adam*, hee saith that man abusing his free will, lost both himselfe and it. And this is cleare also in the whole course of Scripture. For beside that the vnderstanding is so darkned, that *the naturall man cannot perceiue the things of Gods spirit*: the will also is wholly turned away from God, and man hath no strength at all for the performance of any holy dutie. As the Apostle saith, *When we were of no strength, Christ died for vs.* But it will bee objected, that God in many places commaundeth vs to direct our hearts vnto the Lord; to breake vp our fallow ground, and take away the foreskinne of our hearts: to wash our hearts from wickednesse, that we may be saued: to amend our waies and our workes, to returne euery one from his euill way, & to make our waies and our workes good: to make vs a new harr and a new spirit, &c. Now either a man hath power in himselfe to doe these things, or else to what purpose doth the Lord commaund them? he may seeme to mocke vs, if hee require such things at our hands, as wee are no way able to performe. I answer, that the Lord in commaunding these things, hath no intent at all to establish free will. Neither doth he teach vs what we are able to performe, but what himselfe may iustly exact of vs. And wee are bound to doe them, though wee bee neuer so vnable. For there is no reason, but the Lord may demand his debt, though we be vnable to pay it.

Againe the Lord vrgeth the performance of these things

c *Lapsus homo voluntate, non ag. ex voluntate resurgere iam liberum habet. Quid & si datum fuit voluntati posse stare ne caderet; non tamen resurgere, si caderet, &c. Bern de gra. & lib. arbit. Libero arbitrio male vtens homo, & se perdidit & ipsum. Enchir. cap. 29. 1. Cor. 3. 14. Rom. 5. 6. 1. Sam. 7. 3. Iere. 4. 4. 14. & 7. 3. & 18. 11. Ezech. 18. 31.*

for this end to shew vs our weaknesse and infirmitie, which before wee knew not, and so by this meanes euen against our will driueth vs to the throne of grace, that *we may finde grace to helpe in time of neede.* Furthermore, these precepts for the most part, are intended to such as haue the grace of God in them, whereby they are enabled to doe much in the furtherance of their owne saluation. As Saint *Iohn* saith *Euery man that hath this hope in him, purgeth himselfe euen as Christ is pure.* Last of all, they are inioyned in respect of the end: *auour wee should vse, and the meanes which wee should apply our selues vnto for the effecting thereof.* For when a man doth carefully vse those holy meanes which God hath appointed, then hee may bee said in some sort to wash himselfe &c. So that God doth not mocke vs in commaunding these things, but they rather mocke God, that boast of their owne weake and feeble strength, and waxe proud against his grace, euen of those gifts which hee hath given them.

Secondly we are to consider man as hee is in the very act of his conuersion, where in respect of the grace which outwardly preuenteth him, his will is merely passive: hee being in the hands of God, euen as the clay in the handes of the potter; for all his strength is extinguished, whereby hee might either prepare himselfe vnto grace, or receiue it of himselfe when it is offered. For as the Apostle saith, hee is *dead in trespasses and finnes.* Now a dead man is merely passive in the worke of his viuification; and hath no abilitie to stirre hand or foote in the furtherance thereof, no more then *Lazarus*, had power to come out of the graue till Christ called him: Yea a man is not onely dead, but also stubborne and froward of himselfe, and can doe nothing but rebell against God till hee bee wrought vpon by his grace. As our Sauour saith *No man can come to me except the father draw him, Ioh. 6. 44.* But yet in respect of the time, wherein his conuersion is wrought, a man is not like a stocke, but while he is healed by the holy Ghost, he is also active. In the verie act of conuersion the will of man is not idle, nor with-

out

out all motion and sense as a dead image, but it followeth the spirit of God that draweth it: for in one and the same moment, God moueth and boweth the will, and causeth vs to bee willing indeed: but yet so, as all the efficacy of the worke is from the spirit of God, who of vvwilling maketh obedient, of slow and dull hee maketh vs runne. As the Apostle saith of himselfe, that howsoever hee did wholly oppose himselfe against God before his conuersion: yet when the Lord had wrought vpon his heart, hee was not disobedient to the heavenly vision. *Act. 29. 19.* [^a] For God doth not draw vs by any violent necessitie, but by sweetning and softning our heartes by his holy spirit. And to this purpose is that speech of Saint *Augustine* [^b] God, saith he, whose power is infinite and boundlesse, and whose mercy is ouer all his workes, sometime euen of stones raiseth vp children vnto *Abraham*, whiles hee maketh them that are hard and vvwilling, to consent and become willing. Thirdly, man is to bee considered as hee is after his conuersion. Where because the grace of God beareth rule, there is a readinesse to obey and a constancy to perseuer, but still proceeding from the spirite. As the Apostle saith, *I am able to doe all thinges through Christ which strengthneth mee:* And exhorteth vs to mortifie the deedes of the flesh, but not by any power of our owne, but by the spirit. And thus wee see that man of himselfe hath no free-will to any thing that is good, nor any abilitie to coöperate with the grace of God.

Secondly, this doctrine serueth for our humiliation and to beate downe our pride. For if there be no goodnesse nor any aptnesse to that which is good in vs, why should wee bee lift vp with any conceit of our selues? Rather let vs glorifie God with acknowledgment of our pouerty, and by earnest prayer craue the assistance of Gods grace, for effecting the worke of our conuersion, and for the performance of those duties which God requireth of vs. And thus doth the Church of God in diuers places. *Convert thou me and I shall be converted. And turn thou vs vnto thee O Lord, and*

a Non violenta necessitate, sed infundendo suauitatem per spiritum sanctum. Epist. P. Diaconi & aliorum ad Fulgentium, &c.
b Deus cuius potentia non est numerus vel terminus, & cuius misericordia supra omnia opera eius, quapud lapidibus suscitatur filios Abraham, dum duros & nolentes acquiescere cogit ut velint. Aug. in scala parad. Ambrosius de uocatione gentium. l. 2. c. 9. Phil. 4. 13. Rom. 8. 13.

Use. 2.

Iere. 31. 18. Lament. 3. 21.

wee

*Da domine quod
iubes, & iube
quod vii. Soliloq.
cap. 18.*

Deut. 32. 4.

Doct.
The remem-
brance of the
word of God
will recouer a
man from his
sinnes.

1. Iohn 3. 9.

Psal. 119. 9.

*Nehem. 8. 18.
& 9. 1. 2. &c.*

wee shall bee turned. And Saint *Augustine* had that sweete prayer oft in his mouth. Lord giue grace to doe what thou commaundest, and then commaund what thou wilt. Otherwise there can bee no good looked for in any of vs. And therefore *Moses* maketh this the cause why the people were no more moued to repentance, by all the gracious proceedings and administrations of God towards them in the wilderness; namely, that *the Lord had not giuen them an heart to perceiue, nor eyes to see, nor eares to heare vnto this day.*

Remembred the wordes of Iesus.] This is the last occasion of the Apostle *Peters* repentance. Hee remembred the wordes of Christ wherein he forewarned him of his fall and withall considered that hee had done accordingly; and this wrought vpon his heart to moue him to repentance, which doth teach vs that the remembrance of the worde of God is an excellent meanes to recouer Gods children from their falles. This is confirmed by the testimony of the Apostle Saint *Iohn*, where he saith, that *Whosoener is borne of God sinneth not: for his seed remaineth in him, &c.* that is to say hee sinneth not impenitently, hee lyeth not along in sinne: though sometimes through infirmities he fall into sinne, yet the seed of Gods word alwayes abideth in him, and straightway reduceth him into the way againe. And *Danid* maketh the remembring of the word of God, and the examining of a mans life thereby, an effectuall meanes to redresse his wayes, yea though hee be a young man, in whom the heate of his affections is more violent. *Wherewith*, saith he, *shall a young man redresse his way? in taking heed thereto according to thy word.* Wee read in the booke of *Nehemiah*, that when the people of *Israel* had sinned in taking them wiues of the Idolatrous Nations, and had lien in that sinne a long time without repentance, *Extra* that learned *Scribe* put them in minde of the painoulnesse of their sinne, by rehearsing to them the law of God in that behalfe; which wrought vpon their consciences, as presently they repented of the fact in sackcloth and ashes. Yea though peradventure, while

while the word is in preaching, it doth little affect a man; yet if afterward, by some occasion, he can call it to his remembrance it will stirre him vp to repentance. For the word (as also the Sacraments) doth not onely profit a man for the present while hee heareth it, but it is many times effectually afterwards. And therefore, it is called long-lasting foode, the strength whereof abideth with a man euen all his life. Yea as Physicke, with a man taketh which no great desire, nay many times euen against the stomacke, doth yet worke profitably ypon the body: So the word of God, which a man at the instant heareth with no great deuotion, may afterwarde be called to n inde with great benefit. *Adam* at the first did not regard the word of God as hee should, when he tolde him, that in what day he tasted of the forbidden fruit, hee should die the death: but afterward, when the Lord put him in minde of it againe, hee remembered both what God had said, and what himselfe had done, and so came to repentance: *Manasse* thought it no sinne to commit Idolatrie, and to cause the streets to swimme with innocent blood, euen from corner to corner: But after God had humbled him by captiuitie, the remembrance of the word brought him to a sight of his sinne, and made him seeke reconciliation with God. Yea which is more; The remembrance of the word is a notable meanes to preuent the falling into sinne, and not onely to recouer a man that is fallen. As *David* saith, hee bid the word of God in his heart, that he might not sinne against him. And to this purpose hee calleth the word a lanthorne to his feete, and a light vnto his path. As a man that hath a candle and a lanthorne carried before him, may keepe himselfe from falling in a dark night: so if a man alwayes carry the word of God before him, it will preserue him from falling into sinne. And he affirmeth by his owne experience, that the word had made him circumspect and warie in all his wayes, that hee might not offend. And *Saint James* saith, that the hearing of the word with remembrance of it doth make a man a doer of the worke. The word is a wonderful meanes being well remembred to

Gene. 1. 17. & 3
11. &c.

2. Chro. 33. 2. &c.
2. King. 21. 16.

Psa. 119. 11. 105

Psa. 119. 11.

James 1. 25.

Prov. 2. 10.

11.

12.

16.

Eccl. 6. 21.

22.

23.

24.

Iam. 1. 24. 25.
Psal. 50. 17.

2. Sam. 11. 4.

a Zech. 53.

Eccle. 23. 11.

b Iere. 17. 27.

Nehem. 13. 12.

c Gal. 5. 22.

1. Cor. 6. 9. 10.

Ephes. 5. 5. 6.

2. Cor. 4. 4.

keepe a man in a holy awe and order, that he shal not breake out into sinne. Yea it is possible, by remembering the precepts of the word, to be armed against all sinne whatsoever. As Salomon testifieth at large: *When wisdom, saith he, entreteth into thy heart, and knowledge delighteth thy soule. Then shall counsaile preserve thee, and understanding shall keepe thee. And deliver thee from the evill way &c.* And a little further, *And it shall deliver thee from the strange woman &c.* And againe, he exhorteth to binde the precepts of the word upon our heart, and to tie them about our necke. That is alwayes to have them in remembrance and before our eyes: and hee giueth this reason. *It shall lead thee when thou walkest, it shall watch for thee when thou sleepest, and when thou wakest it shall talke with thee. For the commandment is a lantern and instruction a light, &c.* to keepe from the wicked woman &c. Where hee ascribeth a singular efficacy to the word of God diligently remembered, to preserve a man not onely from sinne in generall, but euen from that particular sinne of whoredome, the inticements whereof are so pleasing to the flesh. So that it is apparent that it will euen breake the necke of all our sinnes. Whereas on the contrary side the forgetfulness of the word is the cause of all euill. VVhen men are forgetfull hearers, as Saint James saith, *and cast the word of God behind their backs*, no marvell if they fall into any sinne. And indeed, what knowledge soeuer they haue of the word otherwise, yet when they fall into sinne, they forget all. As David no doubt knew well enough what a filthy sinne adulterie was; yet for the present his eyes were blinded, that hee had not the vse of his knowledge, and so occasion being offred he was overcome. If [a] sweaters, [b] if prophane of the Sabaoth [c] if couetous persons, whoremasters, and drunkardes could but remember the fearefull threatnings denounced in the word against those sinnes, doubtlesse they would neuer be so cruel to their owne soules, as to rush so desperately into these sinnes, or to continue so impenitently in them as they doe. *But the God of this world hath blinded their mindes* and for

the

the time raced out of their heartes the remembrance of the word, and so holdeth them captive in sinne.

This doctrine, to make vse of it in a word, doth serue to admonish vs, not onely to be carefull that the word may often sound in our eares, but also to doe our indeauour, to remember and lay vp the instructions thereof for the amendment and reformation of our liues. And to the end wee may the better performe this dutie, wee must often and diligently meditate of the word which we haue heard: As the Lord commaunded Ioshua saying. *Let not this booke of the law depart out of thy mouth, but meditate therein day and night, that thou mayest observe and doe according to all that is written therein &c.* A man can neuer performe the duties that God requireth, nor auoide the sinnes that God forbiddeth, vntill hee occupy himselfe in meditating of the word. And therefore David maketh it a proper tie of a godly man, *to meditate in the law of the Lord day and night.* And hee saith, it was his owne practise. *O how I loue thy law? it is my meditation continually.* And this made him *refraine his feet from euery euill way.* This is a notable meanes to confirme and strengthen the memory that it may retaine the word. Yea when the word is almost forgotten, meditation of one peece bringeth in another. A Scholler though he be neuer so apt & capable to conceiue of his lecture as soone as his Master readeth it vnto him, yet if hee doe not meditate of it afterwarde, it will profit him but a little: so in like manner, though a man doe neuer so readily apprehend the doctrines of the word; yet if hee doe not by meditation call them to remembrance, and, as it were, risset them into his mind, they will easily be forgotten. And therefore, David saith that *when God spake once, he heard it twice;* Namely he heard it once in the Tabernacle from the mouth of the Minister: and by meditation at home, caused his memory to repeat it to him againe. And this should bee the practise of vs all, if wee desire to reape any sound benefite by the word.

Before the Cocke crow, thou shalt denie me thrise.] Our

*Quicquid pati-
mur mortale ge-
mus, Quicquid
factus venit ex
alto Secus. 1. 2.
Mala. 3. 6.
Ila. 14. 27. 24.*

Iam. 1. 17.

*Pet. Martyr.
Loc. com. clas. 2.
cap. 2.*

Sauour Christ being God and knowing what should come to passe, foretold that *Peter* should deny him. It was decreed before that it should so fall out, and it could not otherwise bee. Why then, may some say, is *Peter* to bee blamed? Nay rather, why should not his fact bee excused, seeing hee did no more then God had determined, and Christ foretold? For the resolving of this question. We are to know, that it is true indeede, that all things that are done in the world fall out by the providence of God, and that his purposes can by no meanes bee altered, as the Lord saith, *I am the Lord: I change not.* And in another place, *The Lord of Hosts hath determined it, and who shall disannull it?* And a little before, *Like as I haue purposed, so shall it come to passe, and as I haue consulted, it shall stand.* For as the Apostle saith, *With God there is no variablenesse, nor shadowing by turning.* Yea it is true also, that seeing Gods providence is the first immutable cause of all things, it doth impose such a necessitie vpon all second causes, that their effects cannot bee hindred, nor the manner of doing them bee changed, nor the time of producing them bee deferred. And yet neuerthelesse, man in all his euill actions must needs be culpable. For it will not follow from hence that the will of man is any way forced or compelled, but that it doth willingly and of the one accord desire whatsoever it will. For God ruleth and governeth the will of man according to the nature of it, and no otherwise. Now the nature of the will is to will whatsoever it lusteth, whether it be good or euill, freely and willingly, not by constraint or against the will: for otherwise it were no will, but a nilling rather. So that Gods foreknowledge is no cause at all of the euill actions of men. And this *Peter Martyr* illustrateth by an apt similitude. Wee, saith he, doe often stand by and behold men playing together at some game: notwithstanding wee cannot say, that the knowledge and sight which we haue of their gaming, doth impose any necessitie vpon them; though while wee behold them in their game they doe necessarily play. As therefore that necessitie doth

doth not infringe the nature of their will : so likewise the foreknowledge & decree of God doth not compel the will of man. But it will be objected ; why doth not God ouer-rule the will of man, seeing he is able, and hinder him from falling into sinne ? I answer, that man indeed, who is vnder the law , if hee should not hinder euill from his neighbour, when it lyeth in his power, should be blame-worthy: as our Sauour saith: that *not to saue life* when a man hath ability to doe it, *is to kill*. But God is aboue the law , and therefore , that is good in him which is euill in man. Yea hee, doth it alwayes to a good end. For hee knoweth, that man being by nature euill cannot but sinne , vnlesse hee be preuented by the especiall assistance of his grace ; and that he cannot but fall vnlesse the staffe of his spirit doe support him. *Psal. 23. 4.* and yet in great wisdom he suffereth him to fall , partly to declare his iustice in punishing of sinne, partly, to manifest his mercy in pardoning sinne, and partly, to shew man his frailty and weaknesse, that he may be more heedfull for the time to come. Thus God directeth the sins of the godly and the wicked to a good end , that the one may become more wary afterwarde, and the other besides their meaning and intent may execute the iudgements of God. Thus was *Danid* by his adultery made more temperat, thus was *Peter* by his deniall made more stout in confessing of Christ, and thus was *Paul* by his cruell persecutions made more feruent and earnest in preaching of the truth. [a] And to this purpose Saint *Augustine* hath a good saying. That God, as hee is the best creator of good natures, so hee is the most iust orderer and disposer of euill willes: that when they vse their good natures ill, hee may vse their ill willes well. [b] And in an other place. Who, saith hee, is so wickedly foolish, as to say, that God cannot turne to good whatsoever euill willes of men he will, when he will, and where he will? Wee must not therefore cast the cause of our sinnes vpon God , as though wee were any whit the more excusable, because we doe nothing but what God hath fore knowne and determined.

Marke 3. 4.

Qualk in Zech.
Homil. 5.
a Deus sicut bonarum naturarum optimus creator est: ita malarum voluntatum infissimus ordinator. Ut cum male ille utuntur naturis bonis, ipse bene utatur etiam voluntatibus malis. de Civ. Dei lib. 11. c. 17.
b Quis tam impie despiat, ut dicat Deum malas hominum voluntates quas voluerit, quando voluerit, ubi voluerit, in bonum non posse convertere? Euch. ca. 97

Indas in betraying Christ did no more then God had determined, for our Sauour faith, *The sonne of man goeth as it is written of him.* Yet Indas is not excused for all that. No, Christ pronounceth a woe against him, and saith, *it had beene good for him, if hee had neuer beene borne.* Mat. 26. 24. The Iewes in crucifying of Christ did no more then that which God and his counsel had determined to be done. Act. 4. 28. & 2. 23. & 3. 18. And yet their deede was most damnable and accursed in the sight of God. Pharaoh in opposing himselfe so rebelliously and stubbornly against God: what did hee else, but that which the Lord foreknew and foretolde also to Moses and Aaron: Exod. 3. 19. & 7. 3. 4. And yet for all that the Lord is iustly glorified in his confusion. Exod. 9. 16. God hath decreed, and as our Sauour Christ saith *it cannot bee auoided, but offences will come,* and there is a necessary vse of them, for the triall of Gods elect: and yet woe is that man by whom they come. *It were better for him that a great millstone were hanged about his necke, and that he were cast into the Sea.* Luk. 17. 1. 2. So the Lord calleth the armie and tents of the Assyrians, which hee threatned to send against the Israelites, his army & his tents; and he maketh that cruell tyrant Senacharib the executioner of his word Ios. 2. 11. And he calleth him the rod of his wrath, and the staffe of his indignation Isa. 10. 5. Whereby wee see, that when God will haue his iudgements executed, he vseth many times the helpe of wicked men.

And yet they are not thereby excused, when with sword and fire they make hauocke of all. For it is their owne malice that carrieth them to wickednesse: and the ambition, the couetousnesse, the cruelty or whatsoever other corruption did set them on, is from themselves, and is not instilled into them from aboue. But God in his wisdom and iustice vseth their malice to a good end, either to exercise the faith of his children, or to punish the wicked. If it be objected that they fulfill the will of God, which no man can resist, as the Apostle saith, and therefore they may seeme to be without blame: I answer; howsoever this be true: yet the actions

Guale in Ios.
Hemil. 5.

Rom. 9. 19.

actions of euill men doe differ in the ende which God and they doe properly aime at. And that that they doe, they doe it not in obedience to the will of God, but to fulfill their owne desires; howsoever God that bringeth light out of darknesse, directeth their actions to the glory of his name. And to this purpose the *Maister of sentences* saith well, [a] that we must consider in euery action, not what a man doth, but with what intent he doth it. Wee finde God; saith he, in the same action wherein we finde *Iudas*; we blesse God, but we detest *Iudas*: because God intended our saluation, and *Iudas* intended the price for which he betrayed his master. So that a diuers intent maketh diuers actions. The like wee see in *Ioseph* his brethren. When they sold him into Egypt, they fulfilled the will of God, for by that meanes the Lord provided for his Church in the famine as *Ioseph* saith, *Gen. 45. 5. 6. 7. & 50. 20.* But did they intend this in selling of him? Nothing lesse; they onely did it in reuenge, to satisfie the hatred they had conceiued against him. So that though wicked men do the will of God; yet it is both beside their knowledge, and against their will, and therefore they are without excuse. [b] The will of God is euer fulfilled (saith *Hugo de Sancto Victore*) and wicked men are not therefore excused, because the will of God is performed in them and by them: for that they are not directed by their owne will, to fulfill the will of God, but by his secret [c] providence. And in this case *S. Augustine* speaketh diuinely. All men saith he, doe serue the providence of God; but some obey as children, and doe with it that which is good, and others are bound as slaues and seruants, and there is done in them that which is iust. Thus God almighty, the Lord of all creatures, who made all things, (as it is written) exceeding good, hath so ordered them, that hee doth that which is good, both in the good and in the bad. And a little after. Thus it cometh to passe, saith he, that both euill men and euill Angels do fight vnder the banner of Gods providence, but they

paulo post. Sic fit ut & malus homo & malus Angelus, diuine providentie seruiant quid boni de illis operetur Deus. Aug. de agone Christiano.

a *Videtur quia non quid faciat homo, sed quae voluntate considerandum est. In eodem saclo inuenimus Deum, quo Iudam: Deum benedicimus, Iudam detestamur. quia Deus cogitauit salutem nostram, Iudas cogitauit pretium quo vendidit dominum. &c. lib. 3. dist. 21. c.*
b *D. Whittaker's answer to Campian's 8. reason.*

c *Omnes diuine providentie seruiunt, sed alij obediunt tanquam filij, & faciunt cum ea quod bonum est: alij ligentur ut serui, & fit de illis quod iustum est. Ita Deus omnipotens, dominus vniuersae creaturae, qui fecit omnia, sicut scriptum est valde bona. sic ea ordinauit, ut & de bonis & de malis bene faciat. Et militent, sed nes-*

know not what God worketh by them. Besides, how could they know that that which they doe is the will of God, seeing God hath commanded the contrary in his lawe. For not the secret, but the reuealed will of God, must be the rule of mens actions. And therefore it is in vaine to pretend the will of God as any excuse for our sinnes.

So he went out,] This is the preparation whereby hee addresseth himselfe vnto his repentance. Being now awakened, as we haue heard, and brought to the light of his sinne, he presently departeth out of that wicked place. There hee was first drawne to sinne, and therefore, hee cannot endure to tarry any longer in it. Hee hath now conceiued such an hatred and detestation of his sinne, that hee abhorreth euery thing that had been any occasion thereof.

Doct.

When men repent, they must auoide all occasions that might hold the still in sinne.

a *P^r pane ex-
tinctum cinerem
si sulphure tan-
gas, uiuet & ex
minimo maxi-
mus ignis erit,
&c. Ouid dere-
med. amoris.*

b *Ictus piscator
sapit.*

*Terretur mini-
mo pena strido-
re columba, Vin-
guibus accipiter
saucia facti tuis.
Vitaret calum
Phaetor, si vine-
ret, & quos Opta-
uit sustine, tange-
re nollet equos.
Ouid. Trist.*

From whence we learn, that when a man once beginneth to repent of any sinne, hee must carefully auoid all occasions that might hold him still in his sinne. For as at the first wee are of our selues very apt and prone to fall into sinne (as wee heard in the beginning) so also after wee haue repented of our sinne, we are as prone to fall backe againe into it, if our care bee not the greater [*a*] It is with our corrupt nature, as it is with the fire. When the fire is almost out, that there is but a little sparke left, if you put gunpowder or brimstone or such like matter to it, it will kindle againe, and easily grow to a great flame: so when a man by the grace of God, and by dayly exercise of the work of mortification hath almost subdued his sinnes, if he be not still carefull to auoid all occasions, they will breake out againe, and grow to as great an height as before. Whatsoeuer it is that hath beene any occasion to draw vs to sinne at the first, will easily preuaile with vs againe, if wee bee not the more wary and vigilant. When a man by taking cold hath fallen into some dangerous disease, and is at the last recovered of it, hee will be more heedfull euer after. So should we bee in this case; and the rather, because as well in the soule as in the body, a relapse is most dangerous. [*b*] The burnt child (as the Proverb is) dreadeth fire. The horse that hath beene plunged

plunged and soiled in some quackmire, can not easily be drawne into it againe [c] The Marriner that hath suffered shipwracke is for euer after afraid of the sea, euen when it is most calme. The fish that hath once beene wounded with the hooke, is alwaies suspicious of the baite. (d) The beast that hath once beene caught, and hath broken the snare, will hardly be intrapped againe.

If nature haue made all creatures thus carefull to preuent bodily dangers, much more should wee be carefull in the case of our soules, that when once by the mercy of God, wee haue escaped from the filthinesse of the worlde, wee be not tangled againe therein, least the latter ende be worse then the beginning, as the Apostle Peter saith. But among all occasions of sinne, there is none more dangerous, as hath beene said, then euill company. For if a man forsake not his former euill companions, they will easily preuaile with him to hinder the gracious worke of his repentance, and to hold him still in his sinne. And therefore the Apostle Paul testifieth of himselfe, that when he was conuerted from his persecuting, by the heauenly vision, he did not returne to Hierusalem to the high Priests, for no doubt they would haue besotted him, and would haue laboured by all perswasions to draw him to their part againe, but ioined himselfe to the *disciples of Christ*, that by conuersing with them he might be the more confirmed. And so did *S. Peter* in this place. Now the very company and place where he was brought to deny his Master was odious vnto him. If he had done thus at the first hee had neuer beene ouertaken with so great a sinne.

This serueth first for the iust reproofe of all those, that would perswade both themselues and others, that they do repent, and yet continue their former courses; they are still fitt for all companies, still they can play the good fellows with the best. The drunkard would make men beleue that he hath repented of his drunkenesse, and yet hee frequenteth the Alehouse as much as euer hee did. The whoremaister would beare men in hand, that hee hath left his whorehouse, and yet hee hanteth wanton and lasciuious company

T

still

c Tranquillus
etiam naufragus
horret aquas.
Qui semel est
latus fallaci pi-
sci ab hamo,
Omnibus unca
cibus ara subesse
putat. Ouid. de
Ponto.
d --que bellua
ruptis cum semel
effugit reddit se
praua catenis.
Hor. lib. 1. sat. 7.
Vulneribus di-
dicit miles ba-
bere metum.
Propert. lib. 3.
Eleg. 10.
x. Pet. 2. 20.

Gal. 1. 17.

Acts 9. 19. 26.

Use. 1.

Still. These men may talke of repentance; but the truth is, they neuer came where true repentance grew. For as hee that hath surfeted of any meate, will take heede how hee be too bold with it againe; so hee that seeth the hurt that hath redounded to him by his sinne, will take heede how hee medleth any more with it, or the occasions of it. As he that hath beene stung with a serpent, will take heede how he treadeth in the greene grasse: so he that hath been stung of sinne, that *bieth like a serpent*, as the sonne of Sirach saith, will be more circumspect for the time to come; especially, if lewd companions haue prebailed with him before; he will now shunne all manner of society with them. And indeed how can a man delight any longer in his company, that hath beene a meane to bring him almost into hell?

And therefore, in the second place we are to be admonished, to take diligent heede of all occasions of sinne. As hee that would keepe his garments cleane, auoideth euery thing that might defile them: so if we desire to preserue our souls from sinne, we must carefully shun whatsoeuer might any way be occasion thereof. We should say with the Church in the Canticles, though in another sense. *I haue put off my coat, how should I put it on? I haue washed my feete, how should I defile them?* by the mercy of God I haue put off the filthy rags of my finnes, how should I put them on againe? I am washed in some good measure by the spirite of God from my corruptions, why then should I defile my selfe any more?

*ἐπιβαλὼν
προρριπίσῃ* *Deu.*

Deu.
We must not stand to debate in the motions of the spirit, but presently proceed to execution.

Went on. The Euangelist *Saint Marke* relating his story, vseth a word of great signification: as much as hee *rushed out of the doores*, both signifying the dislike of the place & company where he was brought to sin, and also the hast that hee made to seek reconciliation with God. As soone as euery he was once awaked, as it were out of a deepe sleepe, and conuinc'd in his conscience of the hainousnesse of his sinne, he deserveth no time to repent of it; but runneth as fast as his feete could carry him. From whence we may obserue, that when God putteth any good motion into our hearts

hearts, or raiseth vp any good purpose or desire within vs, we must not stand to debate the matter, but must presently proceede to execution. In worldly businesse deliberation is very necessary: and it is held a great point of pollicy to deliberate long, before a man determine any thing. But in this case it is dangerous to stand to deliberate. We should rather presently lay hold vpon the occasion, as soone as it is offered, and euen *redeeme the time* by godly wisdom, as the Apostle saith. The reason is. Firſt, because all delay breedeth danger. This men know well enough in other things and therefore are carefull to prevent occasion: yea it is said of Iudas, that when he had compacted with the high Priests to deliuer Christ Iesus vnto them, he sought opportunity to betray him. If he sought opportunity to bring to passe so diuillish a purpose as this was: much more should wee seeke opportunity, to effect the godly purposes that God by his spirit worketh in vs. Otherwise, the Diuell will easily turne vs out of the way. Secondly, if we let slippe the opportunity of well dooing, when God offereth it vs, wee shall be more vnapt and vnfitte for it afterwards. The scale must be set on, while the waxe is pliable, the iron must be wrought while it is hotter: otherwise, we see by experience, that if either of these be suffered to coole againe, they waxe harder then they were before. So if our hearts be once in some measure softened by the worke of Gods grace, if we suffer them to coole againe, they will not so easily receiue impression, as at the first. And therfore that which Salomon exhorteth in the case of vowes, is generally to be practised in all holy purposes, and good desires; *we must not deferre, nor be slacke to performe them.* And heereof wee haue plentifull examples in the children of God. Daniel saith of himselfe. *I haue considered my waies, and turned my feete into thy testimonies, I made hast and delayed not, to keepe thy commandments.* And in another place, *I will pay my vowes vnto the Lord, euen now in the presence of all his people.* He would not take any daies with God, but what soeuer good duety hee had purposed, he would presently performe it. So the prodi-

Deliberandum diu, quod statuerendum semel. Seneca.

Eph. 5. 16.

Sed mora damosa est. Ouid. Metam. lib. 11. Mai. 26. 19.

Qui non est hodie, cras minus aptus erit.

Eccles. 5. 3. Deut. 23. 21.

Psal. 119. 59. 60

Psalm. 116. 14.

Luk. 15. 18. 19.
20.

19. 16. Aug. 10. 11.

19. 8. 36.

10. 33.

11. 11. 1.

19. 5. 6. 7.
8. 9. 10.

gall sonne, after he had beene beaten with his owne rodde, and thereupon once resolved to goe and humble himselfe to his father, did not debate any longer, about the matter, but forthwith rose vp and went his way. And *Zaccheus* hauing a great desire to see *Christ*, and being bidden by him to come downe from the tree, it is said, *he came downe hastily, and receined him ioyfully*. The good *Eunuch* beeing once instructed in the knowledge of *Christ* by *Philips* preaching, and finding opportunity that he might be Baptized, would not let it slip, but said to *Philip* *see here is water, what doth see mee to be baptized?* And *Cornelius* that devout captaine, after that the Angel had commanded him to send for *Peter* that he might resolue him in the thing wherein he doubted, did not deferre the time, but *sent for him immediately*. Now as this is generally to be done in the performance of al holy duties: so especially in the worke of repentance. When soeuer God worketh in vs any good resolution to forsake our sinnes, we must admit of no delay, least the allurements of sinne, and the subtilty of Satan doe cause vs altogether to neglect it. When we once begiane to thinke of parting with our sinnes, they will entice vs strongly not to leaue them, they will hang fast vpon vs, and embrace vs, as the Iuy doth the Oake, that wee shall haue much adoe to shake them off. As the father in law of the Leuite that came to seeke his Concubine, when he saw him *preparing himselfe to depart*, by earnest intreaty caused him almost to stay two daies longer then he would haue done. So when our sinnes shall perceiue that wee are making preparation to depart from them, they will set vpon vs to perswade vs, if it bee possible, to stay yet a while longer, till at length, if we take not heede, the good motions of Gods spirit will be quite extinguished in vs. Wee must therefore be resolute in this case, and stoppe our eares against all allurements, though neuer so pleasing. As *Abrahams* seruant that was sent to provide a wife for his sonne *Isaak*, when he had had good successe, and had well effected the businesse which he came for, hastied home again to his master, And when *Rebbecca*s friends

reque-

requested him to stay ten daies, because they were loath to part with her on the sodain, he wold not yeeld at any hand. No, *Hinder me not*, saith he, *seeing the Lord hath prospered my journey; but send me away, that I may go to my master*, So should we suffer nothing at all to hinder vs from returning to the Lord by repentance; but euen make hast to forsake our sinnes vpon the first motion thereunto. Yea as the Apostle exhorteth, we should euen betake vs to our wings, if it were possible, and fly away from them. As *Lot* was warned to hast out of *Sodome*, and to escape for his life, that he might not be destroyed in that fearefull punishment of the City: so should we make al possible speed to come out of our sinnes, least otherwise persisting in them, they be the destruction of our soules. *Make no tarrying* saith Ecclesiasticus, *to turne vnto the Lord, and put not off from day to day: for sodainely shall the wrath of the Lord breake forth, and in thy securing thou shalt be destroyed, &c.*

Gene. 24. 54.
55. 56.

1. Tim. 6. 11.

Gene. 19. 15.
16. 17.

Eccle. 5. 7.

The vse of this doctrine is first generall, to reprove all those that are carelesse and negligent this way, who haue many good purposes put in their hearts by the Lord, but for want of timely prosecuting of them, they neuer profite them. As namely, to giue instance in some particulars. There are many that while they are hearing the word of God are very well affected, they are conuincd in their consciences of the truth of it; and the sinnes which they heare reprov'd, for the present they purpose to forsake; and the duties they heare commended, they haue some desire to performe: so that as *Agrippa* said to *Paul*, *thou hast almost persuaded me to be a Christian*; so they are almost persuaded to a better course. But because they follow not these good motions, but, as our Sauiour saith in the parable of the seed, *they depart away* about other businesse, when they haue heard the word, therefore, they become altogether fruitlesse and ineffectuall. Others there are, who when the hand of God is vpon them by sicknesse or some other visitation, so long as they feele the smart of the rod vpon their backs, they purpose and promise great reformation: but as soone

Vs. 1. general

Acts 26. 28.

Luke 8. 14.

2. Pet. 2. 22.

Psal. 78. 33. 34.
35. 36. 37. 56.
57. 58.

Hos. 6. 4.

Job. 22. 11
Jonah. 1. 5.
Acts 27. 18. 19.Ipsius penitentia
agunt penitenti-
am. Ambros. de
penitent. l. 2. c. 9.

as euer the Lord hath remoued his rod, they neuer remem-
ber it more; but returne to their former courses, *as the dog
to his vomit.* And herein they deale with the Lord, as the
people of *Israel* did, who when God brought any calamitie
vpon them for their sinnes, they presently returned, and
sought God early &c. *But they flattered him with their mouth,
and dissembled with him with their tongue. For their heart was
not vpright with him, neither were they faithfull in his cove-
nant.* For within a while, *they turned backe and dealt falsly,
starting aside like a broken bow &c.* And for this cause, the
Lord compareth their repentance to the *morning cloud*,
which though it couer the face of the heauen for a time, yet
is in a moment dispelled and scattered with the wind: and
to the *morning dew*, which is soone dried vp with the heat
of the sunne, as if it had neuer beene. Yea they are like
vnto Mariners that are in danger of shipwracke by reason
of some tempest. Who because life is sweete, and a man
will giue *skynne for skynne, euen, the dearest thing that he
hath for the safegard of his life*, as the Deuill said of *Iob*,
doe cast ouer boord euen their richest wares to lighten the
ship; yea sometimes the very tackling of the ship which is
most necessary for them: but as soone as euer the storme is
ceased, and the Sea is calme againe, they are sorry that they
haue cast out so much, and labour to recouer againe some-
thing of that which they had lost. So these men, when the
storme of Gods anger disquieteth their soules, and that they
thinke there is no way but one with them, they pretend to
empty themselues of all their sinnes. The swearer maketh
great protestation to leaue his swearing. The drunkard his
drunkenesse. The whoremaster his whoredome &c. But if
it please God to restore them to their former health, it grieu-
eth them much that they haue bound themselves in that
manner, and they recouer afresh the sinnes which they made
shew to haue forsaken: thus as it were repenting of their
repentance, as *Ambrose* saith. And of this wee haue a
fearefull example in the *Lowes*. The Lord had brought the
Chaldeans against them for their sinnes; who beseiged *Jeru-
salem*

rusalem with a greate armie. Whereupon the people be-
 ing in a strait, hypocritically, as their manner was, humbled
 themselves before God, and finding that among many sins,
 whereby they had prouoked the Lord to wrath against
 them, this was one of the greatest, that they had made of
 their brethren the *Hebrews* bondslaves, and kept them so
 contrary to Gods commaundement *Dent. 15. 1. 22.* they *Ierc. 34. 10.*
 made a solemne couenant, that euery one should let his ser-
 uant and his handmaide goe free; and accordingly they o-
 beyed and let them goe. But when God vpon this their fained
 humiliation had sent the *Egyptians* to invade *Chaldea*, and
 so had caused them to raise their seige, it is said, that the
 people repented of their couenant, and caused the seruants
 and the handmaidens whom they had let goe, to returne, and held
 them in subiection as before. This was a wretched and a wo-
 full repentance. And therefore if at any time our lippes haue
 promised, and our mouth hath spoken any thing to God, when
 wee were in affliction, as *Dauid* saith, let vs not deferre the
 time, but as soone as euer God hath enlarged vs, let vs with
 all speede addresse our selues to performe it. It is strange to
 see with what great eagernesse men pursue and persecute
 their worldly desires. Hee that would bee rich, I warrant
 you, hee foreslacketh not his time, but as it is in the *Psalme*,
 hee riseth early, and goeth late to bedde, and all his life hee
 eateth the bread of sorrow. *Psal. 66. 13. 14.*
 Yea manie times, men make ex-
 exceeding great hast, to effect and bring to passe their sinne-
 full purposes. Their feete runne to euill, and they make hast to
 iniquitie. Yea they turne to their race, with as great violence,
 as the horse rusheth into the battle: They worke all vnclane-
 nesse euen with greedinesse, as it were striving who shall haue
 the maisterie in sinne. And when they plot and deuise wic-
 kednesse on their beds, as their manner is, it is not long before
 they practise it, but as soone as euer the morning is light they
 goe about it. And so did that wanton damsell that daunced
 before *Herod*, and pleased him so well, that he promised to
 giue her whatsoeuer shee would aske, euen to the halfe of
 his Kingdome; when her mother had perswaded her to aske *Marke 6. 25.*

no other reward but *Iohn Baptists* head, it is said, *that shee came in straightway with great hast*, as though shee had thought every minute an houre, till shee had obtained it. This earnestnesse that is in wicked men in this case, shall condemne our coldnesse and remissenesse, that suffer so many good desires to bee quenched in vs, for want of diligent following of them. And therefore, if wee haue any good purpose let vs not deferre it, let vs not giue place to the Diuell, and strangle our good motions by prophanesse, but let vs immediately prosecute them, that they may haue the good effect of grace in vs.

7 sc. 2.

* *Eccles. 11. 9.*

Parba lenta & formolenta sunt, modo, ecce modo sine paululum: Sed modo & modo non habebat modum, & sine paululum in longum ibat. Confess. lib. 8.

a Dicit aliquis iuuenis sum, faciam quod me delectat modo, & postea penitentiam agam. Quomodo si dicat, percutiam me gladio crudeli, & postea vadam ad medicum, de honesta mulier.

b Quamdiu cras cras, quare non modo, quare non hac hora finis turpitudinis mee.

Non est crede mihi sapientis dicere viuam: sera nimis vita est crasina, viue bodie Mar. 1. 1. Epigr. 16. — prope rat viuere nemo satis idem. 1. 2. Epigr. 90. Cras hoc fiet idem. Cras fiet, &c. — sed cum lux altera venit, Jam cras besternum consumpsimus, &c. Pers. sat. 5.

Secondly more particularly, this doctrine serueth to reprove all them, that doe put off the speciall worke of repentance, though the Lord call them thereunto, and offer them neuer so fit opportunity. Some because they are yong and lusty, thinke it too soone to thinke of repentance. They must yet follow their pleasures, and take their swinge, as they call it, and afterwarde, when they are olde and good to nothing, then it will be time enough to turne God. That which *Salomon* spake in iest and in derision, they all take in good earnest. *Reioyce O yong man in thy youth, and let thine heart cheere thee in the dayes of thy youth, and walke in the waies of thine heart, and in the sight of thine eies, &c.* And *S. Augustine* confelleth, that before his conuersion this was his practise. But how dangerous this is, hee sheweth elsewhere. [a] Some man saith he, will say, I am yong, I will now take my pleasure, and afterwards I will repent. Which is as much as if he should say, I will wound my selfe dangerously with a sword, and when I haue done, I will go to the Phisician. And therefore, in that excellent Booke of his confessions, he speaketh to all yong men in his owne person, perswading them not to deferre the worke of repentance. [b] How long saith he, shall I say to morrow, to morrow why doe I not now? why doe I not this houre make an end

of

of my filthinesse? yea the very Heathen Poets haue condemned this procrastination in all good purposes and would haue men to lay hold on the present time. And indeed, there is very great reason why it should be so. For otherwise, if a man continue in his finnes without repentance till he bee old, he shal find it a most difficult matter to ouercome them, partly, because they will be growne so headstrong, and so confirmed by custome, that they will hardly be subdued. It is as easy for the *Blacke Moore* to change his skinne, and for the *Leopard* to change his spotter, as for a man to forsake an old sinne. *Ierem. 13. 23.* And hence it is, that young men by continuance and long custome, make their finnes of a double dye, euen *crimson finnes*, as the Prophet saith. *Isa. 1. 18.* Yea they are like a disease in the bones, whereof if one recouer, many doe rot away. And partly, because as sinne gathereth strength: so we in our old age become weaker in all the faculties and powers of body and soule, and therefore farre vnfit for the great worke of repentance in mortifying and subduing our finnes. It is reported of *Alexander* that great Conquerour, that when his Master *Aristotle* perswaded him to forbear the warres till hee were growne to a full and perfect age: he answered in this manner. I feare least if I tarry till I come to that age, I shall loose the heat and vigour of my youth. So may we answer al tentations whatsoever, whereby wee shall bee perswaded to deferre our repentance till wee bee olde. And indeede olde age is a burden and a sicknesse it selfe, and therefore altogether vnable to vndergoe so great a taske as this is. Yea the Philosopher called it the Hauen of all euill, because innumerable maladies, and cramps and aches, and sicknesse doe flocke thither, as into a common receptacle. And this doth *Barzillai* confesse to *Dauid*. *I am this day* saith hee, *four score yeere old, and can I discerne betweene good or euill? Hath thy seruant any tast in that I eate or drinke? Can I heare any more the voice of singing men and women? Wherefore then should thy seruants be any more a burden vnto my Lord the King?* Hee confesseth, that his age had so decayed all the powers of bo-

c *Senectus ipsa est morbus. Terrent. Phor. Diog. Laert. in vita Dionis.*

2 Sam: 19: 35.

Eccles. 12. 1.

Verse 3.

4.

3.

a Esto, multa
tibi annorum
curricular esset.
adulescens es vi-
tig, ad senectū-
tem uisurus &
senium, quid
necesse habes a-
mittere tanta
tempora, perdere
tanta lucra? Ni-
hil gratiosius
tempore, sed heu
nihil hodie uilius
estimatur. Tran-
seunt dies salutis,
& nemo recogni-
tat: nemo sibi
non reditura
momenta perijisse
cauatur. Bern.
declamatur.

dy and soule, as that he was vitterly disabled from attending on the King. Much more shall a man bee disabled from attending the worke of grace. And hence it is that *Salomon* calleth the daies of old age, euill daies. *Remember now* saith he, *thy creator in the daies of thy youth, before the euill daies come.* Not because they are euill in themselves, but because of the manifold miseries that doe accompany them. So that if a man shall be carelesse in his youth, and thinke when hee is old to doe great matters, to frequent the Church & heare the word &c. He may peraduenture be deceived. For many times we see *the strong men*, that is the legges that should carry the body, *doe bow themselves*, and waxe faint and feeble: or if their strength continue, yet the hearing decaieeth, *the doores are shut without.* If he say yet he will read the word priuately, though hee be not able to goe abroad: alas how can hee doe that when his sight shall faile him, when *they waxe darke that looke out by the windows?* If hee shall yet thinke to meditate of the word for the comfort of his soule: alas hee shall feele so many aches in his bones, so many cramps in his joints, and so many paines in all parts of his body, as hee shall haue little leasure to thinke of any thing that is good. And therefore as all men would condemne him for a foole, that hauing a great burden to bee carried, would lay it on the backe of a poore weake beast, that hath enough to do to beare vp it selfe, and let a stronger go empty: So likewise is it great folly in any man to exempt his youth which is strong and lusty, from the task of repentance and to impose the same vpon his decrepit old age, which is ready to sinke vnder the owne burden^a Yea if a man were neuer so certaine, that he should both come to old age and that it should be no hindrance to him in the worke of repentance: why should hee loose such a time, and deprue himselfe of such aduantage which his youth offereth him? It is lamentable to consider, that though nothing bee more pretious then time, yet nothing is more basely accounted of. The daies of saluation passe away and no man regardeth it, no man considereth that his time which will neuer returne againe,

again, doth perish from him. Again, it is the greatest injury vnto the Lord that can be, for a man to consecrate the prime daies of his youth to the seruice of the Deuill, in the pursuit of sinfull pleasures, and the dogge daies of his olde age to the Lord. Heerein men deale with God as the people of *Israell* did. Who if they had euer a lame, or a scabbed, or a sick beast, they would bring that to the Altar, as though any thing had beene good enough for the Lord, but all the fatte and well liking they kept to themselves. So these men reserue the flourishing daies and strength of their youth, & deuote them to their owne purposes: and serue God with the rotten bones of their old age.

Others there are, that because they are yet in health, thinke that they neede not repent, but may still take their pleasure in sinne, and so put off the worke of repentance till they bee sicke and lye a dying: an houre before the last gasp is soone enough to beginne this businesse. [*] Saint *Augustine* being asked what hee thought of such a man, made this answer: I do not say he is saued, nor I do not say hee is damned. But I would aduise thee to repent while thou art in health. The reason is, first because if a man doe not repent till hee be weakned and disabled with sicknesse, his sinnes forsake him, he forsaketh not them. What thanks is it for a drunkard to giue ouer drunkenness, when he is not able to go any longer to the Alehouse? or for the whoremaster to leaue his whoredome, when he hath no strength for the performance and execution of his filthy desires? A man should willingly of himselfe part with his sinnes euen while he is able to commit them, & not by constraint, when there is no remedy. Secondly, there is great danger that death should preuent him before this time. For doe we not see many taken away on the sodaine, before euer they look or prepare for it? *They spend their daies in wealth, and suddenly they goe downe the graue, as Iob saith: and are cropt off as an eare of corne.* Haue wee not examples euery day almost of some that go well to bed at night, and are found dead in the morning? and of others that droppe downe by the high

Mal. 1. 8.
a Non dico saluabitur, non dico damnabitur: Tu verò age penitentiam dum sanus es.

Si vis agere penitentiam quando iam peccare non potes, peccata te dimiserunt, non tu illa. Mag. sentent. lib. 4.

Distin. 20. A. Qui prius a peccatis relinquitur quam ipsa relinquat, ea non liberet, sed quasi ex necessitate condemnat. Aug. de vera & falsa penitentia. cap. 17.

Iob. 21. 13. & 24. 24.

Rom. 11. 33.

*Arist. problem.
loc. 34.
Quoniam crede
diem tibi dilux-
isse supremum:
Grata superue-
niet que non spe-
rabitur hora.
Horat. l. 1. Epi. 4.*

*Quoniam multa
sunt que impedi-
unt & languen-
tiam retrahant:
periculosissimum
est, & interitus
vicinum, ad
mortem protra-
here remedium.
Aug. de vera &
falsa penitentia.
cap. 17.*

way, side, and dye in the field? As the candle burneth bright for a time, but if one blast of wind come over it, it is put out, and there remaineth nothing but a stinking snuffe: so many a man flourisheth for a while, but in a moment God taketh away his breath, and there remaineth nothing but a filthy stinke of his sinnes, whereof hee had not repented. Wee may not take vpon vs to determine peremptorily of such, because *the iudgements of God are vnsearchable, and his waies past finding out.* But yet the case is fearefull, and that which befalleth one may befall another. Death is fitly compared to an Archer: For as the Archer sometimes shooteth ouer, and sometimes short, sometimes on the one hand and sometimes on the other, but at last he hitteth the marke. In like manner, death sometimes shooteth ouer thee, and hitteth thy superiours, sometimes hee shooteth short and hitteth thy inferiours: sometimes he shooteth on thy right hand and taketh away thy friends, sometimes on thy left hand, and killeth thy enemies, but at the last he wil hitte thy selfe: thou knowest not how soone. And therefore, it was good counsell that *Eleazar* the Iew gaue to one that asked his aduise in this case. Namely, that a man should repent one day before his death: and when the other replied, that no man knoweth, saith he, the day of his death: therefore, saith hee, *repent to day least it be too late to morrow.*

But suppose that this doe not befall them, but that they dye an ordinary death; yet for the most part there are so many hinderances in sicknesse, as a man can haue but little leasure for this businesse. For besides the painefulnesse of the disease, which is no small impediment in this case, a man shal be so accombred with taking order for his worldly estate, and so vexed and disquieted with the weeping and wailing of his freinds, that hee can little attend to thinke of his soule. And therefore Saint *Augustine* saith well, that seeing there are so many pulbackes to hinder a man at that time, it is most dangerous and neare to destruction, to put off the remedy vntill death.

But bee it, that hee preuent much of this trouble in his health

health, by setting his house in order before hand as the Prophet *Isaias* commaunded King *Hezekiah*. 2. *Kings*. 20. 1. yet many times by the iudgement of God vpon him, he dyeth suddenly, bereft of all sense and feeling of his sinnes, and of all comfortable assurance of the pardon of them, and possessed with dulnesse of heart and drowsinesse of spirit. As one saith well. [a] A man oftentimes forgetteth himselfe when hee lyeth a dying, that forgot God while hee liued. Thus was it with *Nabal*, his heart dyed within him, and hee was like a stone: he had a faire time as wee say, hee lay sicke tenne dayes after before he dyed. But how could hee repent, when his heart was dead before? Our times are full of such. And I feare mee, it is the case of a number of those, whose death the world so much admireth and commendeth, that they dye like lambes. I wish they dye not rather like blocks, giuing no comfortable testimonie of their faith in Christ, or sorrow for their sinnes. And such are they that *Danid* speaketh of, that there is no bands in their death, but they depart as meekly or as stil as a child in the cradle, and yet for all that he saith, they are suddainly destroyed and horribly consumed. Yea our Sauour hath taught vs, that a man may haue good wordes in his mouth and call vpon God, and yet goe to the Deuill. *Mat.* 7. 22. 23. Last of all, though hee escape all these dangers, yet who can tell whether God will heare him when he cryeth at the last gapse or no? [b] For is it not a iust thing, that God should contemne him in his death that contemned God almightie in his life? And hath not the Lord threatned in plaine tearmes, that because hee hath called, and men refuse, and hath stretched out his armes and none would regard: therefore they shall call and crie vpon him, euen till their hearts ake, and he will not heare them? And therefore, let vs not deferre this so gracious a worke, but presently addresse our selues to repent of our sinnes: otherwise the longer wee put it off, the more wee shall increase the number of our sinnes.

But notwithstanding all that hath beene said, it is strange to see how the most men labour to confirme themselves,

a *Sepe moriens obliuiscitur sui, qui dum uiuere oblitus est Dei.*
1. *Sam.* 25. 37.
38.

Psal. 73. 4. 19.

b *Iustum est, ut a Deo contemnatur moriens, qui Deum omnipotentem contempsit uiuens.*
Prou. 1. 24. 28.
Quid enim quod differas? Annon plura peccata committus? Ambrosius de penitent. lib. 2. cap. 11.

a Quia maior
iniquitas, quam
ut inde a te cre-
ator contemna-
tur, unde plus
amari mereba-
tur? Quia maior
iniquitas, quam
cum de potentia
Dei non dubitas,
quinte destruere
possis, qui conde-
re potuit: confi-
sus tamen de
misericordia eius dul-
cedine, qua spe-
ras eum nolle
vindicare cum
possis, malum pro
bonis, odium pro
dilectione retri-
buas? Certè si ta-
lis est, qualem pu-
tas, tanto ne-
quius agis, si non
amas, &c. Absit
tamen ab eius
perfectiōe, ut
quod dulcis est,
iustus non sit;
quasi simul dul-
cis & iustus esse
non possit, cum

melior sit iusta dulcedo, quam remissa: imò virtus non sit dulcedo sine iustitia. Bern. de gradib.
humilitatis b Quam diutius Deus expectat ut emendaris, tanto gravior iudicabis si neglex-
eritis. Aug. de vanitate seculi. c Deus quantum patris pietate indulgens & bonus est, tan-
tum iudicis maiestate metuendus est. Cyprian. Sermon. 5. de lapsis. d Parauit calum, sed para-
uit & tartarum. Parauit refrigeria, sed parauit etiam æterna supplicia. Parauit inaccessibilem
lucem, sed parauit eternam tenebrarum vastam eternamq; caliginem. idem. lib. 2. Epist. 7.

and to harden their heartes in their finnes: And all because
God is mercifull. It is true indeed that God is rich in mercy.
Ephes. 2. 4. Yea his mercies are ouer all his workes. Psal. 145.
9. And therefore if men would make a right vse thereof
they should rather bee led to repentance thereby, then any
way settled in securitie. Romans 2. 4. For as Bernard saith
well, [a] what greater iniquity can there be then that thy
creatour should for that bee contemned of thee, for which
he deserved more to be loued? What greater iniquitie can
there bee, then that seeing thou doubtst not of Gods pow-
er, but that he that made thee, is able to destroy thee: yet
thou trusting in his great mercy, whereby thou hopest that
though hee can, hee will not punish thee, dost render him
euill for good, and hatred for his good will. Surely, if hee
bee such a one as thou imaginest, thou dealest so much the
more Jewdly, if thou dost not loue him. And if hee suffer
any thing to bee done against himselfe, rather then hee will
doe any thing against thee; what malice is it in thee, not to
spare him, who spareth not himselfe in sparing thee? But
saie hee it from his perfection, that as he is mercifull, so hee
should not be iust, as though he could not be both iust and
mercifull together: especially considering, that mercy is
better when it is iust, then when it is remisse: yea mercy is
no vertue without iustice. [b] Yea the longer that God
in mercy expecteth thine amendment, so much the more
griuously will hee punish thee if thou neglect it. [c] For
looke how indulgent and gentle the Lord is in the kind-
nesse of a Father, so much is hee terrible in the maiesty of
a Iudge. [d] And as he hath prepared heaven, so hee hath
prepared hell. As hee hath prepared a place of comfort, so
he hath prepared also eternall torments: As he hath prepa-
red the light which none can attaine vnto: so hee hath pre-

pared also the vast and eternall mist of perpetuall darke-
nesse. To this purpose agreeth that saying of Saint *Augu-
stine*. [°] It is very pleasing, sayth he, to all sinners, that
the Lord is mercifull and gracions, slow to anger &c. as it is
Exod. 34.6.7. But if thou loue so many beginnings, feare
that which he saith at the last, that he is true also. For if he
should haue said nothing else but mercifull and gracions &c.
thou wouldest straight fall to securitie, and promise to thy
selfe impunitie, and take libertie to sinne, and to doe what
thou wilt &c. And if any man should admonish and re-
proue thee; thou wouldest resist with an impudent forehead
& say, why do you terrifie me with our God? he is mercifull
&c. Least men should speake in this manner, he hath added
one word in the end, where he saith, that he is true. Where-
by hee hath shaken off the ioy of euill presumption, and
hath brought the feare of godly sorrow &c. Yea as the
Scripture hath highly extolled the mercy of God to repen-
tant sinners, so it hath fearefully set out his rigour and seue-
ritie against the impenitent. *It is a fearefull thing*, saith the
Apostle, *to fall into the handes of the liuing God*: and our
God is euena consuming fire. There is nothing so cold as
lead, and nothing so scalding if it bee heated: there is no-
thing so blunt as iron, and nothing so sharpe if it be sharpe-
ned: there is nothing so calme as the Sea, and yet in a boi-
sterous weather there is nothing so tempestuous. So like-
wise there is nothing so mercifull as God, and yet if he bee
prouoked, nothing so terrible. Whosoever will liue in sin
and yet dreame of mercy, hee deceiueth himselfe. For as
there is *no law written against them that haue the fruits of the
spirit*; so there is no Gospell written for them that bring
forth *the fruits of the flesh*. A presumptuous person may be
fitly compared to the *Ostrich*, which layeth her egges in the
earth and maketh them hot in the dust, as *Iob* saith, and when
she goeth from them, shee taketh her marks by the seauen
starres. Afterward when shee would returne, shee looketh
to the starre, and vnder it seeketh them; but it being remo-
ued in the meane while, shee cannot finde them, and so her

*e. Multum de-
lectat omnes
peccatores, quia
misericos & mi-
serator dominus,
&c. Sed si amas
tam multa initi-
a, tunc ibi &
ultimum quod
ait & verax. Si
enim nihil aliud
diceret, nisi mi-
sericos & mise-
rator dominus,
&c. quasi iam
conuerteres te
ad securitatem
& impunitatem,
& licentiam
peccatorum, fac-
ceres quod vel-
les, &c. Et si
quis te bene ad-
monendo obui-
garet, obistere
impudenti fron-
te, Quid me
terres de Deo
nostro? ille mise-
ricors est, &c. Ne
italia homines di-
cerent, unum
verbum addidit
in fine, quod ait
& verax, & ex-
cussit letitiam
male presumen-
tium, & induxit
timorē pie dole-
um. Aug. de de-
cem chordis.
Heb. 10.32.
& 13.29.
Gal. 5.22.23.
1oh. 39.16.17.18*

a Proinde diligentes misericordiam Dei, & meruentes iustitiam, nec de remissione peccatorum desperemus, nec remaneamus in peccatis, scientes quod illa omnium debita sit exactura equitas iudicij, quae non dimiserit misericordia clementissimi redemptoris August. de fide ad Petrum Diacon.

b Raro antecedentem scelestum deseruit pede pena claud.

Horat. li. 3. ode. 3.

Psal. 140. 11.

50. 21. 22.

Ezech. 18. 31. 32.

c O mi. homini

in hac vita po-

test nullis esse pe-

nitentia, quam

quocumq. tempo-

re homo egerit,

quam libet ini-

quus, quam libet

annulus, si toto

corde renuncia-

uerit peccatis

praeteritis. & pro

ys in conspectu Dei, non solum corporis, sed etiam cordis lachrymas fuderit, & malorum operum

maculas bonis operibus diluere curauerit; omnium peccatorum indulgentiam, mox habebit.

Nunquam peccanti indicta esset pro peccatis deprecatio, si deprecanti non esset remissio conce-

denda. Aug. de fide ad P. Deacon.

eggs are trodden vnder foot and broken by wilde beastes, so that shee seldome bringeth forth any young. So a sinner that presumeth too much of Gods mercy, sometimes by the instinct of the spirit hath some good purposes to doe well, but hee quickly departeth and leaueth them, presuming that by the mercy of God hee may returne to them againe when hee list: but while hee deferreth to prosecute those good purposes and to bring them to effect, Christ withdraweth his mercy from him, and so they are troden vnder foot by the Deuill. And therefore it is good to keepe the golden meane betweene the mercy and iustice of God, [a] that louing the one, and standing in awe of the other, wee may neither despaire of the forgiuenesse of our sinnes, nor securely continue in them: knowing that the equitie of a most iust Iudge will exact all those sinnes of all men, which the mercy of a most kind redeemer hath not pardoned. Indee the Lord is longe before hee punish, but yet forbearance is no quittance [b] and it is seldome scene, that punishment is so lame, that it cannot ouertake a sinner. Emill saith *Dauid*, that is the punishment of sinne *shall hunt*, and pursue like a bloudhound, *the wicked person*, and bring him to destruction. And howsoeuer the Lord many times seeth and sayth nothing, yet in the end he will *reproue sinners and set in order before them the things that they haue done*. But they haue Scripture to alledge for their warrant in this case. For the Deuill hath made them wise to their own destruction. Hath not God, say they, promised, that *at what time soeuer a sinner doth repent of his sinnes from the bottome of his hart, he will put all his wickednes out of his remembrance*? Yea there are many that haue neuer a word of Scripture besides, which yet haue this sentence at their fingers ends, for they make it the very *Necke-verse* of their soules. It cannot be denied, but the saying is true: for it is the holy word of God. [c] And without all doubt, repentance may bee

very profitable for euery man in this life, which at what time soeuer a man shall performe, though he bee neuer so wicked, and haue neuer so long continued in his sinne, if with his whole heart he renounce his sinnes past, and in the sight of God shed for them the teares not of body only, but of his soule, and shall endeauour to wash away the staines of his ill deedes by good works, he shall straightway obtain the pardon of all his sinnes. For God would neuer haue enioyned a man to craue the remission of his sins, if he had no purpose to grant it. [c] But as God is true in his promises to such as doe repent: so is he also true in his threatnings to impenitent sinners. And (d) though he haue promised pardon to him that repenteth: yet he neuer promised repentance to him that continueth in his sinnes. Neither is it in any mans power to repent when hee will. No, as all other good gifts come downe from aboue from the Father of lights: so repentance also is his gift. (e) And we are to beleuee it as an article of our faith, that no man can heere repent, vnlesse God enlighten him and conuert him by his free mercy. And therefore the Apostle exhorteth Timothy, to suffer euill men patiently, prouing if God at any time will giue them repentance &c. And for this cause the Church of God doth so often vse this prayer, *Conuert thou me, and I shall be conuerted. Turne vs againe vnto thee O Lord, and we shall be turned. Turne vs againe O Lord God of hosts &c.* And as repentance is Gods gift, so is he a most free giuer, he is not tyed to any man. But hee giueth it, as it pleaseth him selfe. For he hath mercy on whom he will, and whom he will he hardneth. And as Esau could not obtaine the blessing which once hee contemned, though hee sought it with teares. So if a man contemne the meanes of repentance in his helth, it may bee hee shall not obtaine it when he lieth a dying. But there is (say they) one example in the Scripture, of the theefe on the crosse, who had spent all the course of his life in sinne, and yet repented at the last gaspe, and was receiued to mercy. But alas, one swallow maketh not summer. And of one example without a precept, nothing is to be concluded. The Lord in greates

d *Qui verus est in promittendo, verus est etiam in minando.*

Aug. de vera & fals. penit. cap. 7

e *Qui promittit penitenti veniam, non promittit peccanti penitentiam.*

f *Firmissime tene, & nullatenus dubites, ne-*

minum hic posse hominem peni-

tentiam agere, nisi quem Deus illuminauerit, &

gratuita sua miseratione conuerterit.

Aug. de fide ad Pet. Dia-

corum. cap. 28.

2. Tim. 2. 24. 25.

Iere. 31. 18.

Lament. 5. 21.

Psal. 80. 3. 7. 19.

Rom. 9. 18.

Heb. 12. 17.

Luke 23. 43.

Num. 11. 18.
Iosh. 10. 13.
2 King. 20. 11.

wisedome, that men at the last gaspe might not altogether despaike, hath left one example of extraordinary mercy in this case, and he hath left but one, that no man should take occasion to presume. And yet such is the perverseness of our nature, that this one, (though but one in all the Bible, and that an extraordinary one, and that for this one many a thousand haue perished) serueth to encourage vs to loosensse of life. What folly is this against all sense and reason to set our selues in a way wherein so many haue mis-carried? Would not all men condemne him of madnesse that should go about to spurre his Ass till he speake, because *Balaams* Ass did once speake? Or him that should thinke to haue the *Summe* in the firmament either to stand still, or to go backe againe, because it did so to *Iosuah* and *Herakjabb*? So it is as great madnesse in any man, to harden himselfe in his sinne by this one example. And if we mark it well, we shall find in this one, for that little time that hee liued, more excellent good works, then many of vs performe in all our liues. For he confesseth his sinnes, and earnestly prayeth for pardon of them. Hee sheweth a meruailous strength of faith in Christ, that he did acknowledge him to be his Sauour and a King, when hee was in the lowest degree of his humiliation, even when hee hanged vpon the Crosse. He reprooueth his fellow-theefe for blaspheming of Christ, and patiently submitteth himselfe to his deserued punishment.

2 Multos soles
ferocina peni-
tentia decipere.
Aug. de vera &
falsa penitencia.
cap. 17.
Vt ut fiat fru-
tuosa, non sit
sera. Aug. in
Psal. 52.
Psal. 32. 6.
2. Cor. 6. 2.

These and many other notable fruits of faith appeared in this Conuert euen in this short time, wherby it is likely, that if he had liued, he would not haue beene inferior to any of the Saines. But because God hath neuer made any such promise, that a man may repent at his owne pleasure, [2], and because late repentance is seldome true repentance: therefore it is good for euery man to lay holde of repentance, whensoever God offereth any meanes thereof. The scripture giueth vs no day at all in this case, but alwaies vrgeth the present time. There is indeed *an acceptable time*, as *Dauid* saith, *and a day of grace*, But the Apostle telleth vs, it is presently

presently to be imbraced. Now saith he, *is the accepted time, now is the day of saluation*, and it may bee either now or neuer. And therefore, the Prophet exhorteth saying, *Seeke the Lord while he may be found, and call upon him while he is neer.* Isa. 55. 6.

Is there a time then when the Lord will not be found? and is there a time when he will be far off from men? yes doubtlesse, there is a time when God will absent himselfe as the Prophet *Hosea* saith, *They shall goe with their sheepe and with their bullocks to seeke the Lord, but they shall not find him, for he hath withdrawn himselfe from them.* And therefore, to conclude this point, as we desire to find the Lord fauourable vnto vs in our greatest necessity: whensoever he putteth into our hearts any good purpose to repent of our sinnes, let vs with the Apottle *Peter* in this place presently addresse our selues to put it in execution, least if we deferre the time, the Deuill by his subtile sleights doe circumuent vs, and hold vs still in our sinnes, and so harden our hearts that wee cannot repent.

Hos. 5. 6. &c.
Psal. 1. 23.

Rom. 3. 5.

And wept bitterly.] This was an outward signe of his sorrow, expressing the inward griefe of his heart. No doubt he called to mind the hainousnesse of his sin, and aggravated the same, both by the former familiarity hee had had with Christ, and the continuall kindnesse wherewith he had embraced him, and also with his own vnthankfulnes in shamefully denying so good a Master. Wherupon he is so affected as if Christ Iesus should for euer reiect & cast him off. If there had beene neither Deuill nor hell to take vengeance of him for his sinner: yet his heart at this time was so touched, as he could not but grieue. Now the greatnesse of his griefe appeareth by this, that there is no mention of any words that he vttered, but onely of his teares [a] he was so overwhelmed with sorrow, that it stopped the course or passage of his speech, and only manifested it selfe by his bitter weeping whereupon S. *Ambrose* saith, [b] I finde that *Peter* wept, but I finde not what he said. And well did hee weepe, and hold his peace, because that which vseth to bee lamented cannot be excused: and that which cannot be defended, may

a cura leues loquuntur, ingentes stupent. Senec.

b Inuenio quod fenerit, non inuenio quod dixerit. Rectè planè flevit & tacuit, quia quod deseri solet, non solet excusari: & quod defendi non potest, ablati potest. Lauat enim lacryma delictum, quod voce pudor est confiteri. Ambros. Serm. 46.

c. Mittit legator
pro suis dolori-
bus lacrymas.
Aduocatione
surguntur ex
imo pectore pro-
lati gemitus, do-
lorem probantes
commissi crimi-
nis & pudorem.
Cypria. l. 2. Ep. 7.

Doct.

The picture of
a true peni-
tent person.

d. Mala preteri-
ta plangere, &
plangenda iterū
non committere.
Amb.

Antea facta pecca-
ta flere, & flecti
non cōmit. Greg.
c. Lacryma taci-
te quodammodo
preces sunt. veni-
am non postulat,
& meretur;
causam non di-
cunt, & miser-
cordiam conse-
quantur. Ambro.
serm. 46.

f. Humilis fletus
magnus est cou-
cupiscentie car-
nalis interitus.
Lacryme quæ
ex compunctione
veniunt, inimicū
vincunt. Fulg. ad
Probam. epist. 4.
Arct. proble. loc.
34. de penitentia.

yet bee washed away. For teares doe wash away the fault, which a man is ashamed to confesse with his voice. And therefore the Apostle *Peter* heere [c] sendeth forth his teares as Ambassadors of his sorrow, his sighes fetched forth of the very bottome of his heart doe pleade for him, bewraying both his sorrow and shame for the crime he had committed. And standing thus affected, if hee might haue gained all the world, hee would not haue done the like a-gaine. Where wee haue the lively picture of a true penitent person. He that vnfaignedly repenteth doth lament and be-waile his former sinnes, and for ever after conceiueth such an inward hatred against them that hee vtterly forsaketh them. And therefore repentance was thus described by the ancient Fathers, namely (d) that it was nothing else, but for a man to bewaile his sinnes past, and to commit them no more. And indeed these two are the most essentiall parts of true repentance. First then (to speake somewhat of them both) there is required a sorrow and a griefe for sinne. And therefore, the Lord exhorteth his people, *to turne to him with fasting and with weeping and with mourning.* Joel 2. 12. Repentance must be accompanied with weeping and mour-ning. And when the Apostle had so sharply rebuked the *Co-rinthians*, for not censuring the incestuous person, and pro-ceeding against him according to the quality of his fault, their hearts were thereupon possessed with godly sorrow. 2. Cor. 7. 9. 10. Concerning teares wee are to know that they are accounted additions and necessary appendices of repen-tance: and they are very profitable for the inforcing of our prayers (e) yea they are of themselves secret and si-lent prayers. They do not craue, and yet they obtaine the pardon of sinne: they plead not a mans cause and yet they obtaine mercy (f) Yea they helpe much to the mortifying of the flesh, and overcoming the tentations of the Deuill. And they are profitable also by their example, in that they are a good meanes to stirre vp others to doe the like. But yet they are not alwaies tokens of true repentance, because they may be, and are many times in hypocrites, as well as in Gods children. As we see *Esaiah* shed abundance of teares, and

and cryed, *Hebr. 12.17. Gene. 27. 38.* and yet neuer repented of his prophanenesse. Besides we see by daily experience that tears oftē come from other causes. And sometimes from griefe & sorrow, when the humors of the head are as it were wrung with a sodain cold, & so tears are forced out of the eies: sometimes by sodain ioy, which looseth the passages and pores about the eies & so maketh way for teares. Sometimes impotent persons when they cannot haue their wills, for very anger fall to weeping. And sometime, they that are tender hearted, will weepe with beholding the miseries of others. But they onely are true teares, which flow from a mans eies for his sinnes.

Now this mourning and sorrowing for sinne must bee serious and in good earnest; not only before others as hypocrits [^a] doe, who in the presence of others haue teares at command, but neuer mourne alone by themselves. Such teares are counterfeite, like the teares of an *Onion*, [^b] and they of al other are soonest dried vp as the saying is. But hearty sorrow and true teares loue a secret place. That which our Sauour Christ saith of fasting and prayer, that it should be done in secret, *that our Father which seeth in secret may reward vs openly. Mat. 6. 6. 18.* is true also in this case. And therefore the Lord speaking of the great mourning and sorrow that should possesse mens hearts for their sinnes, *they shall mourne euery family apart, and their wines apart.* And wee see *Peter* here went out into some solitary place to weepe, hee would not weepe in the high Priests house before them all, for they would haue scoffed at him, but he betaketh himselfe into such a place, where hee might doe it most freely. I doe not denie, but that Gods children many times doe weepe in the presence of others; but it is because the abundance of their sorrow is such as they cannot otherwise choose. As the woman that washed our Sauour Christs feete, came into the Pharisees house, and wept before all that were at table. And in publique humiliation, when the Church meeteth together to preuent or turne away some iudgement of God, there is publique and open weeping. But especially, when a man is alone, his teares

Pet. Mart. loc. com. claf. 10. cap. 10.

a Addidit & lacrymas tanquā mandasset & illas Ouid. Metam lib 6. Si quis adeſt, inſſe proſiliant lacryma.

Mart. lib. 1. Epi. 34. Plus oſtentatio doloris exigit, quam dolor.

Quintus quiſque ſibi triſtis eſt?

Cariuſ cum audiuntur gemunt; & taciti quietiſſi dum ſecretum eſt, cum aliquos uiderint, in ſtatuiſ nouos excitantur. Senec. lib. 16. epiſt. 99. Zech. 12. 12. 13. 14.

Luke 7 37. 38.

b Lacryma nihil citius aſcendit. Eraſm. adag.

Psal. 6. 6.

Isa. 38. 2. 3.

a. Ille dolet ve-
re, qui sine teste
dolet. Mart. lib. 1.
Epigr. 34.

winp. 6.

b. Quam mag-
na deliquimus,
tam granditer
desicamus. Al-
to vultu diligens
et longa medi-
na non desit: po-
nitentia crimine
minor non sit.
Cypri. Serm. 5.
de lapsis.

c. Est penitentia
quedam dolentis
vindicta, puni-
ens in se quod
dolet commississe.
De vera et sub-
penit. cap. 8.
2. Cor. 7. 11.
Magis corde
fundende sunt
quam corpore.
Fulg. ad Pro-
bam. Epist. 4.
Joel. 2. 13.

haue full scope. Then hee pulleth vp the sluices and flood-
gates of his eyes, and giueth them free passage. As wee
see in *David*, who wept not so much in the day time, when
he was among others, but when night came, that hee was
alone in his bed, then he wept so abundantly, that hee wa-
tered his couch with his teares. And that good King *Heze-
kiah*, lying sicke on his bed, though hee could not goe from
those that stood about him, yet it is said, *hee turned his face
to the wall*, that hee might weepe as priuately as hee could.
Indeede, it is a true saying, though it were spoken with a
prophane mouth [*] hee sorroweth truely, that hath no
witness of his sorrow: no witness I say, but God and his
owne conscience.

Again we must not thinke that a little sorrow, or a few
teares will serue the turne. But wee must haue great mea-
sure of griefe, and with *Peter* in this place, wee must weepe
bitterly [b] Looke how grieuously wee haue sinned, so
greatly should we bewaile our finnes. A deepe wound must
haue a large plaister: and our repentance must not bee lesse
then our fault. It is true, it is no matter of merit for a man
to weep more or lesse. We may say in this case as the Apo-
stle saith of meates, *It is not our sorrow that maketh vs ac-
ceptable to God.* 1. Cor. 8. 8. But yet much sorrow is a token
of great repentance, and on the other side, where there is
but a little sorrow, there is but a little repentance. And
therefore *S. Augustine* hath described repentance [c] to
be a certaine kind of reuenge, whereby a sorrowfull man
doth punish that in himselfe, which it grieueth him to haue
committed. And *Saint Paul* saith, that reuenge is one of
those blessed fruits, that doe accompanie true repentance,
euen a cruciating of all the body, and a sobbing to make
the heart to ake, that the teares that a man sheddeth in this
case, may seeme to come from the heart, rather then from
the body. And hence is it that the Lord calling the people
to sorrow for their finnes, doth not require some light sor-
row, or some small measure of griefe, but such a sorrow, as
should *euen rent their very hearts*. And *David* saith, that

a mans

a mans heart must bee contrite and broken, euen beaten to powder, as it were with godly sorrow, or else his repentance will neuer bee acceptable to God. This is not onely required, but hath also beene practised by Gods children for other mens finnes. Righteous Lot had his soule vexed with the vncleane conuersation of the wicked Sodomites. And the Prophet cryeth out in like manner. *My leanness, my leanness; woe is me, the transgressours haue offended, yea the transgressours haue grievously offended:* he did so grieue at the transgressions of the people, that hee beccame exceeding leane withall, as the doubling of the word importeth. The Prophet *Jeremie* likewise is full of passion in this behalfe. Sometimes he cryeth out as if hee were in great perplexitie. *My belly, my belly, I am pained, euen at the very heart: my heart is troubled within me, I cannot be still &c.* Sometimes hee wisheth that his head were full of water, and his eyes a fountaine of teares, that hee might weepe day and night &c. And he telleth them, his soule shall weepe in secret for their pride, and his eye shall weepe and drop downe teares. And *David* saith, that his eyes did gush out with riuers of water, because men kepe not the law. Yea our Sauiour Christ himselfe wept for *Ierusalem*, bewailing the stubborneesse of the people, that would not be reclaimed: yea which is more; the Lord had absolutely forbidden the Priestes in the law, that they should not mourne vpon any occasion, no not for the death of their Father and Mother, but they must euen overcome their owne naturall affection in that case. And when God had fearefully slaine *Nadab* and *Abihu*, the sonnes of *Aaron* with fire from heauen, for offering strange fire vpon the Altar, *Aaron* is commaunded, that for his life, he shall not mourne, nor shew any token of sorrow for them. And yet marke, they that might not weepe for any worldly matter, are commaunded not onely to weepe, but euen to howle and cry for their owne finnes and the finnes of the people. If this be required of vs for other mens finnes, much more must wee strue to a great measure of sorrow for our owne finnes. Our finnes should be our greatest sorrow. Nothing

Psal. 51. 19.

2. Pet. 2. 7. 8.

Isa. 24. 16.

Iere. 4. 19.

Ez. 9. 1.

Ez. 13. 17.

Psal. 119. 139.

Luke 19. 41. 42.

Leuit. 21. 10. 11.

Ez. 10. 3. 6.

Isa. 2. 17.

in the world should come so neare our hearts as they. And therefore, the Lord saith, that when men are once brought to a true sight of their finnes they shall mourn for them, *even as one that mourneth for his onely sonne, and bee sorry as one is sorry for his first borne.* As nothing more woundeth the heart of a tender father, then to loose his onely sonne, the Image of his name; and the hope of his house: so nothing should peirce the heart of a man so deeply, as the consideration of his finnes. And hence is it, that all the penitentiaries in the Scripture, are not brought in with a sigh or a teare or two, but with exceeding great sorrow, to giue vs to know, that slender sorrow in repentance is but hypocrisie. The people of *Israel* that lamented after the Lord for their finnes are said to haue powred out *buckets of teares*, as it were, vnto the Lord. And *Dauid* saith, that hee wept in such a-bundance, *as hee caused his bed to swimme and watered his couch with his teares.* In both which places, though there be an *Hyperbolicall* excessse of speech, (for it is not possible for men to fill buckets with teares, nor to cause themselves to swimme in their beds) yet it signifieth that there was an exceeding great and vspeakeable measure of griefe. [^a] Again he saith, *his teares were his meate, day and night.* *Psal.* 42. 3. And in an other place, hee saith, *hee was bowed and crooked together*, and made *even blacke with mourning all the day*, hee was naturally of a very good complexion, *ruddie and of a good countenance and comely visage*: but his continuall mourning had so changed him, as if he had beene disfigured with sickenesse. And good *Iosiah*, that his very heart *did melt within him for griefe*. And that poore penitent woman in the Gospell, shed such plenty of teares, as she washed our Saviour Christs feet with them; And indeed it is no small measure of sorrow that is sufficient in respect of the greatnesse of our sins. For if we had an hundred eies, and should weepe them all out; and if wee had a thousand hearts, and they should all breake a sunder with remorse and sorrow for our finnes, it were too little, [^b] and we should sooner want teares, then matter of mourning.

neither

Zech. 12. 10.

1. Sam. 7. 2. 7.

Psal. 6. 6.

*a. Cura, dolorq;
animi, lacrymaeq;
alimenta fuer.*
Ouid. Met. li. 10

Psal. 38. 6.

1. Sam. 16. 13.

Isa. 38. 3.

*2. King. 22. 19.
Luke 7. 38.*

*b. Lacryme no-
bis deerunt, an-
tequam cause
dolendi. Senec.
de breuit. vite.*

Neither must this sorrow bee onely for feare of punishment. For such kind of sorrow proceedeth from selfe-loue and may bee in the reprobate. As wee see in *Saul*, *Ahab*, *Iudas*, and others. In regard whereof, the Lord told the Iewes that when they fasted and humbled themselves, *they did it not to him*, neither did he approue it. But this sorrow must onely bee for the displeasure of God. And therefore, the Apostle calleth it *godly sorrow*, or a sorrow according to God; namely, such a sorrow as respecteth no other thing but this, that a man hath by his sinnes displeased and offended so good a God, and so mercifull a Father. And indeed, to an ingenuous nature, it is a greater griefe to deserue, then to suffer punishment. As appeareth plainly in the example of *Dauid*, and other of Gods children. But wee shall haue occasion to speake more of this point when wee come to intreat of the repentance of *Iudas*.

Zech 7.5.

2.Cor.7.10.

κατα δαίμον

ἔστιν.

Estq̄ pati penam
quam meruisse
minus. Quid de
Ponto

Last of all, this sorrow must not be for a time, but it must be perpetuall. *Stella* reporteth of the Apostle *Peter* (vpon what ground or by what authoritie I knowe not) that in all the rest of his life, it was his manner, to rise out of his bed euery night at the crowing of the cocke, and to spend the time till morning in prayer, weeping so abundantly, that his face was withered with teares. Whether this bee true or no, it is not much materiall. But howsoeuer, wee are to knowe, that forasmuch [a] as wee sinne euery day, therefore repentance is necessary euery day. [b] And indeed what can a man doe in regard of his manifold sinnes but weepe and mourne all his life? for where sorrow ceaseth there repentance faileth. [c] And therefore, let vs make repentance a continuall and sorrowfull companion vnto vs through our whole life, as *Dauid* did: who did not onely weepe now and then for his sinnes, but it was his continuall practise. *Euery night he caused his bed to swimme*. And the Prophet *Jeremie* wissheth that he could weepe day and night for the sinnes of his people. Much more (no doubt) would he doe it for his owne sinnes.

Stella in Luc.
22.26.

a Est peniten-
tia assidue pec-
cantibus, assidue
necessaria. Aug.
de vera & falsa
penit. cap 8.

b Quid præter
plorare restat?
quid nisi semper
dolere in vita?
ubi enim dolor
finitur, desicit
& penitentia.
ibid. cap. 13.

c Sit penitentia
continua & a-
mara comes e-
tatis meae. Aug.
de contrit. cor-
dis, in oratione
ad finem.

Psal. 66.

Iere. 9.1.

And as there is required this sorrow for sinnes past and
Y present:

a Frustra dole-
mus praterita,
nisi iusta acce-
dat emendatio.
Aretius. proble.
loc. 34. de penit.

b Non ambigo
re quoq; ista de-
plorare, at fru-
stra istud, si non
& emendare
studueris. Bern.
ae. Considerat. l. i

c Vera confes-
sio & vera pani-
tentia est quan-
do sic penitet ho-
minem peccasse,
ut crimen non
repetat. Bern. de
conf. adif. ca. 53.

d Verus peni-
tens semper est in
labore & dolore.
Dolet de prete-
ritis, laborat pro-
futuris cauendis.
Sic plangit com-
missa, ut non cō-
mittat plangen-
da. Ivisor enim
est & non verus
penitens, qui ad-
huc agit quod
penituit. Sergio

vis esse verus
penitens, cessa a
peccato, & noli
amplius peccare,
quoniam inanis est penitentia, quam sequens coinquinat culpa. Meditat. cap. 4.

e Si perma-
nent opera, frustra voce assumitur penitentia, Mag. sentent. lib. 4. Dist. 15. G. f Qui agit
penitentiam, non solum diluere lacrymis debet peccatum suum, sed etiam emendaturibus factis
operire & tegere delicta superiora, ut non ei imputetur peccatum. Ambros. de penit. lib. 2. cap. 5.
g Qui tundit pectus, & non corrigitur, solidas peccata, non tollit. Aug. de discipl. Christiana.

sinnes.

present so there must bee also a forsaking of sin for the time to come. As wee doe not read, that euer this Apostle denyed his Master any more after this, but as it is euident in the Acts, hee was most bolde and constant in confessing him and his truth, euen to the beardes of the greatest enemies thereof. It is not sufficient for vs to bee inwardly sorrowfull, but withall wee must put away our sinnes, and testifie the inward repentance of our heartes by the outward reformation of our liues. [a] Nay it is in vaine for vs to bewaile our sinnes past, valesse there follow a due amendment afterwarde. As Bernard writ to Eugenius the Pope [b] I make no question, saith hee, but thou bewailest these things, but that is to no purpose, vnlesse thou doe st also labour to reforme them. [c] And therefore, hee describeth true repentance, to bee this; when a man so repenteth that he hath sinned, as he will doe so no more. And in his meditations hee hath a sweet saying to this purpose [d] A man, saith hee, that truly repenteth, is alwayes in labour and sorrow, hee is sorrowfull for his sinnes past, and laboureth to take heed of sin to come, he doth so bewaile the sinnes he hath committed, as he will no more commit things that are to be bewailed. For he is but a mocker and not truly penitent, that still doth that whereof hee repenteth. If therefore thou wilt be a true penitent person, cease from sinne, and sinne no more, for that repentance is vaine which after-sinnes doe defile. [e] Yea so long as a mans former euill deedes doe remaine, it is in vaine for him to talke of repentance [f] For hee that repenteth must not onely with teares wash away his sinne, but also by amending of his life, hee must couer and hide his former transgressions, that they may not bee imputed vnto him. [g] Otherwise, if a man thumpe himselfe on the breast in token of griefe, and is not reformed, hee confirmeth his

sinnes rather then taketh them away. And this doth Salomon affirme when he saith, that *he that confesseth and forsaketh his sinnes, shall haue mercy.* *Prou. 28. 13.* And therefore, though Samuel saw that the Israelites were very sorrowfull for their sinnes, and lamented before the Lord, yet he further enioyneth them to *put away their strange Gods from among them.* *1. Sam. 7. 2. 3.* And the Apostle Peter, seeing the people euen pricked and wounded in their heartes with sorrow for their sinnes, is not satisfied with that, but exhorteth them *to amend their lines.* *Act. 2. 37. 38.* insinuating, that without this, their sorrow might be hypocriticall. And the King of *Nimueh*, proclaiming a publique fast, to auert and turne away the iudgement threatned by the Prophet, doth not onely commaund them to *cry mightily to God, but withall, that euery man turne from his euill way, and from the wickednesse that is in his handes.* *Jonah. 3. 8.* And indeede if a man might continue his former sinfull course and yet satisfie God with a few teares, who would euer forsake his pleasure? It were the sweetest thing in the world, for a man to liue in sinne. But to mourne, and weepe, and pretend sorrow, and yet to retaine a mans sinnes in his right hand is to mocke God. *But God will not bee mocked*, as the Apostle saith. *Gal. 6. 7.* [^a] Repentance and sorrow for sin should bee a remedy against sinne, and not a prouocation to it. As a medicine is necessary for a wound, and not a wound for a medicine; for the medicine is sought for by reason of the wound, but the wound is not desired because of the medicine. And therefore when the *Sewes* began to brag of their fasting and outward humbling of themselves, as though God had beene beholding to them for it, the Lord doth vterly reiect the same, because, howsoeuer they humbled themselves outwardly, yet they continued to oppresse their brethren as cruelly as euer they did. And therefore, he perswadeth them, that if they would haue their fasting to bee acceptable to God, they must loose the bandes of wickednesse, and take off the heauy burdens, and on the contrarie side doe workes of mercy. So that wee see there must be a

a Penitentia
remedium pec-
cati sit, non pec-
candi incenti-
um. *Vulnere enim medicamen-
tum necessarium
est, non vulnus
medicamento:
quia propter vul-
nus medicamen-
tum queritur,
non propter me-
dicamentum vul-
nus desideratur.*
*Amb. de penit.
lib. 3. cap. 9.*
Isa. 58. 3. 4. 5. 6.

forfaking of finne and an outward change and reformation of our life, or else our sorrow will not be auailable.

a Si uellet dominus ex parte peccata referuari, habenti septem demonia, manente uno, proficere potuerat sex expulsi: expulit autem septem, ut omnia crimina simul eiciens doceret. Legionem etiam ab alio eiciens, neminem reliquit ex omnibus qui liberatum possideret, ostendens quod si etiam peccata sint mille, oportere de omnibus penitere. Aug. de uer. & falsa penitent. cap. 9.

1. Sam. 15. 3.

1. Pet. 2. 11.

Collos. 3. 5. 8.

Leuit. 14. 8.

Psal. 119. 3. & 101. 4.

Zeich. 10. 1.

Neither must we think it sufficient for vs to forsake some finnes, and retaine other some: but we must endeauiour to forsake all. *a* If the Lord would haue had part of our finnes referued, he might haue done much good to the poore weiman that had seauen Devils, to haue cast out sixe and left but one. But hee cast out seauen; to teach vs, that all our finnes must be abandoned. And when he cast forth a legion out of another hee left not one of them all to possesse the partie: stil giuing vs to vnderstand, that if a man haue a thousand finnes, hee must repent of them all. What soeuer sinne it is that a man liueth in, though it bee neuer so sweete and pleasant, though neuer so proficable and gainefull, though of neuer so long continuance, hee must auoide it. VVhen God sent *Saul* in expedition against the *Amalekites*, hee gaue him a strait charge, that he should destroy all that pertained vnto them, and that he should haue no compassion on them, but slay both man and woman, both infant and suckling, both oxen and sheepe, both camell and asse. So when we begin to subdue our finnes, those cursed *Amalekites*, which fight against our soules, wee must spare none, how deare soeuer, but put them all to the sword, both small and great. VVee must mortifie all our earthly members, and cast away all things what soeuer are displeasing vnto God. In the time of the law, the Lord commaunded the *Leper*, that when he was cleansed, he must shau off all his haire. Hee must not suffer one old haire to grow, for feare of infection. In like manner, a man that setteth himselfe seriously to repent, hee must not retaine any one of his former finnes. As *Dauid* saith, that they that are truely godly, doe worke none iniquitie, none at all: And hee professeth for himselfe, that hee would knowe none euill. That is, hee would not approue or giue liking to any sinne. And great reason there is, why it should bee so. For first, euen one sinne that a man continueth in with delight, infecteth and marreth all his good actions, as a little scarre staineth the beauty of the fairest face, and a few flieblowes

blowes causeth the sweetest confection of the Apothecary to stincke and putrifie. Againe as one wound or one disease may bee deadly, as well as twenty: so one sinne that a man liueth in without repentance, may be damnable to his soule, *Gal. 3. 10.* as well as an hundred.

This doctrine serueth first, to stirre vs vp to labour for godly sorrow for our sinnes. As wee doe euery day renew our sinnes, so must wee euery day recure our sorrow for them. And the rather, first because the hainousnesse of our sinnes doth require it. Sinne if a man had grace to discern it, is the heauiest and the waightiest burden of the world. *Salomon* saith, that a stone is heauie, and the sand is waightie &c. but sinne is heauier then them both. *Dauid* that felt the waight of his sinnes, complaineth, that they were a waightie burden, too heauie for him to beare; Yea that they lay vpon his soule like a mountaine of lead and made him goe bowed and crooked very sore. And in another place, he saith, his sinnes did so oppresse and sway him downe, as hee was not able to looke vp. Yea our Sauour Christ inuitheth all them that labour and are laden, Implying, that where sinne is rightly felt; it is a heauy and a wearisome lode. And no doubt this was it, that made the poore *Publicane* expresse such tokens of griefe and shame for his sinnes, when hee durst not lift vp so much as his eyes to heauen, but smote his breast, saying: O God be mercifull to me a sinner. And indeede, if a man shall consider the quality of his sinne, and aggravate it by the circumstances of time and place; and by his continuance in it; and shall call to mind, vpon how light temptation he was brought to commit it, and how oft hee hath iterated the same, he cannot choose but even groane in godly sorrow vnder the burden thereof. (2) Otherwise, if a man be not thus conceited of his sinne, he will neuer sorrow for it, nor sigh to be disburdened of it. Hee that shall thinke his time to be as light as a feather, and neuer seeth any hurt that commeth by it, no maruell if it neuer grieue him. Secondly, without sorrow for sinne there can bee no true repentance. It is in vaine for men to say, they repent

Vsc. 1.

Prou. 27. 3:

Psal. 38. 4.

6.

40. 13.

Luke 18. 13.

Aug. de vera & falsa poenit. c. 14.

a Non laborat exonerari peccato, cui non videtur nimium.

Aug. ibid. cap. 23: Quanto magis quis intelligit mala sua, tanto amplius suspirat & gemit. Aug. de contritione cordis.

Gen. 37. 28. &
43. 21.

Sam. 11. & 12

Hof. 6. 1.

Mat. 9. 12.

Et 11. 28.

2. Sam. 13. 13.

14.

every day they rise, and yet neuer shew any token of remorse. It may bee vpon some occasion they may cease the committing of sinne, but till their hearts bee broken with sorrow; they neuer repent of it. *Iosephs* brethren had left their cruelty towards their brother for many yeares, yet they neuer repented of it indeede, till by his rough handling of them in Egypt; they were brought to the sight of their sinne, and touched with sorrow for the same. And *David* though hee had giuen ouer his adultery, yet hee neuer repented of it, before *Nathan* awaked him by denouncing the iudgement of God against him. Yea such as are destitute of godly sorrow, are so farre from repenting of their sinnes, that whensoever any occasion is offered, they are ready to fall into them againe, though in some caruall respect for a time they haue forborne them.

Thirdly, without this sorrow there can be no sound comfort: we must neuer looke to feele comfort in the forgiveness of our sinnes, vnlesse withall we haue our hearts possessed with sorrow for committing of them. The Lord will not impart the least droppe of his mercy to any, which haue not first bene baptized with the baptisme of their owne teares. There were neuer any of Gods children thoroughly comforted, but they were first humbled. For God is not like a foolish Phisitian, that will apply a medicine where there is no disease: nor like a foolish Surgeon, that will lay a plaister, where there is no sore. But the conscience must first be wounded with a sense of sinne, before the Lord will powre in the Oile of his mercy, to heale the same. For as our Sauour saith, *They that bee whole neede not a Phisitian, but they that are sicke.* And therefore he promiseth ease and refreshment, only to such as are weary and laden with the burden of their sinnes. *David* first with bitterness of heart confessed his sinnes, before *Nathan* gaue him any hope of the pardon of them. And they that were conuerted by Saint *Peters* Sermon, were first pricked in their hearts with remorse for their sinnes,

be-

before the Apostle ministred one word of comfort to them. The Prophet *Zechariah* saith, that there shall bee 'a fountaine opened for sinne and uncleannesse. But who are they that shall haue the benefit of it? only such as doe mourne exceedingly for their sinnes. As there is no sinne so great but by repentance and godly sorrow it is pardonable: so there is no sinne so little, but without repentance it is damnable. [y] Either continuall sorrowes must afflict a mans penitent life, or else eternall torment shall vex his damnable soule. And of necessity a sinner must weepe either here or elsewhere.

¶ Last of all, this godly sorrow for sinne is most pleasing and acceptable vnto God, as *Dauid* saith, *The sacrifices of God are a contrite spirit; a contrite and a broken heart; O God, thou wilt not despise.* Whereupon *St. Augustine* saith, [z] Let vs consider in what sense & where he hath said that God will haue no sacrifice; in the same place hee sheweth that God will haue sacrifice. He will not then haue the sacrifice of a slaughtered beast, but hee will haue the sacrifice of a contrite heart. And indeede, this is the chiefeſt sacrifice of all other. And therefore the Lord hath promised especially to haue respect to him, *that is of a contrite heart.* Yea the Lord taketh such pleasure in a man thus affected, as there is neuer a teare falleth from his eies in remorse for his sinnes, but presently hee putteth them in his bottle, and at the day of iudgement he will wipe all teares from the eies of his children. And therefore wee must labour to bee sorrowfull, and not suffer any sinne to escape vs without some remorse.

¶ Secondly, this doctrine serueth to reprove them that are so hard hearted, and [b] so drie eyed that they cannot grieve for their sinnes, nor wring out one teare of true repentance for their misdeedes. Howsoever in other matters they haue teares at command, and in any worldly crosse or calamity, they take on and weepe, as *Rachel* did for her children; and will not be comforted. *Mat. 2. 18. Isa. 22. 4.* yet in this case, when they should mourne for their sinnes, euery teare is as

bigge

Zech. 13. 1.

& 12. 10.

y. Aut continui dolores cruciant panitentem vitam meam, aut cruciatus aeterni vexabunt puniendam meam.

Necesse est, peccatores flere, vel hic, vel in futuro. Aug. de contrit. cordis in oratione.

Psal. 51. 17.

z. Intueamur quemadmodum ubi Deum dixit nolle sacrificium ibidem Deum ostendit velle sacrificium. Non vult ergo sacrificium trucidati pecoris, sed vult sacrificium contriti cordis. De cinit. Deil. 10. cap. 5.

Isa. 66. 2.

Psal. 56. 8.

Apoc. 21. 4.

ysc. 2.

b. Siccoculum genus, pumiceos oculos habent, nequissimi lacrymam exorare vix expuant unam modo. Plaut. in Pseudolo. Act. 1. sc. 1.

c Deualio va.
cum lapides ia-
stauit in orbem,
vnde homines
nati durum go-
nus. Virg. Georg.
lib. 1.
d Gualt. in Zech.
7. 12. homin. 14.

c Peccata pro
oculis habeo nec
gemo, erubescē-
da video, nec e-
rubesco, dolenda
intueor, nec do-
leo, quod est mor-
tis signum & da-
nationis indicium.

Membrum enim
quod dolorem nō
sentit, mortuum
est, & morbus
insensibilis est in-
curabilis. Bern.

Meditat. cap. 12.
f Ira Dei est non
intelligere, deli-
cta, et sequatur
penitentia. Cyr.
l. 1. Epist. 3.

g Satis durus est
cuius mentis do-
lorem oculi car-
nis nequeunt de-
clarare. Sed sciat
culpabiliter se
durum, qui de-
flet damna tem-
poris, vel mortis
amici, & dolorē
peccati lachry-
mis non ostendit.
Non vtiq. est ut
quis se excuset,
temporalium,

bigge as a millstone: there is no remorse, no compunction, nor touch of heart at all. [e] No their hearts are as *strong as a stone*, and as *hard as the nether millstone*, as *Iob* speaketh of *Leuiathan*. *Iob* 41. 13. they cannot sorrow. [d] As the *Adamant* is of such an invincible hardnesse, that it cannot be softened; neither with the hammer, nor with fire; and thereupon it hath the name in the Greeke tongue: so the hearts of these men are so hardened, and made past feeling with the deceitfulness of sinne, that the word of God, which is compared both to a hammer, and to fire, cannot worke vpon them. *Ier.* 23. 29. This is a most feartfull estate, if men had grace to discern it. For there is no arrow of all Gods, quier more dangerous then hardnesse of heart. It is incident to all men to sinne: but it is only peculiar to reprobates, not to be moued for their sinnes. [e] For a man to haue his sinnes before his eyes, and not to grieue for them; to see shamesfull thinges and not to be ashamed; to behold lamentable thinges and not to sorrow; is a signe of death, and a token of damnation. For the member that hath no feeling is dead; and the disease that is insensible, is past cure. Many doe glorie and boast, that they neuer felt any thing yet that came neare their hearts. But this, if they could see it, is a worse signe vnto them, and more prodigious, then if a blasing starre hanged ouer their heads, or if an Angel from heauen should pronounce them to be accursed. [f] For it is the greatest token of Gods anger that can bee, for a man not to vnderstand his sinnes, that hee may repent of them. It is a lamentable thing, to see many weepe more for the losse of a horse, or a cow, nay for a dogge, then euer they did for their sinnes. If we can sigh, and groane, and mourne in outward calamities: what a shame is it that wee cannot weepe for our sinnes? I do not denie, but that some are of that nature, that they can hardly weepe for any thing. And I doubt not but such may repent soundly without teares. (g) But if euer a man can weepe for any thing, hee

non habere fontem lachrymarum, qui nunquam lachrymis ostendis dolorem
Aug. de vera & falsa poenit. cap. 9.

may shrewdly suspect his repentance, if hee can not weepe for his finnes. But most of all are they to be reprov'd, that are so farre from sorrowing, that they rather laugh both at their owne and other mens finnes; As *Salomon* saith of the wicked foole, *that maketh a mocke of sinne. Prou. 14.9.* that it is a *pastime to him to doe wickedly. Prou. 10.23.* and that *hee reioyceth in doing euill. Prou. 2.14.* Yea they take themselves to be graced by their finnes, and boast of them, as if it were for their credit. *They put on pride as a chaine* as the Scripture saith, meaning, that as a proud man glorieth in his gold chaine, so they glory in their finnes. Thus did the King of *Babylon* reioyce in his cruell oppression. *Hab. 1.15.* Now this must needs bee an infallible token of desperate and incurable malice, when as men are not content to commit sinne, but besides, doe glory in them, and seeke to gaine reputation thereby. VVhich affection the Prophet *David* reproveth in *Doeg*, that cursed *Edomite*. *Why boastest thou thy selfe,* saith he, *in thy wickednesse, O thou man of power &c?* This is a sinnefull boasting; and to glory in this manner, is to glory in that whereof a man might rather be ashamed. And all such reioycing as the Apostle saith *is not good.* Yea *woe be to them that laugh in this manner,* for the time shall come, *when they shall waile and weepe.* Yea they shall cry for sorrow of heart, and howle for vexation of minde. And they that now make but a icast of their finnes, shall one day bee so confounded with feare and horrible dread, as they shall cry to the mountaines and rocks to fall upon them, and hide them from the wrathfull presence of him that sitteth on the throne.

Last of all, this doctrine serueth to reprove those that would seeme to be sorrowfull for their finnes, and yet continue in them: there is no change or alteration appeareth in them, but still they are the same men they were. Or if peradventure they abstaine from some finnes, which they are not much inclined to, and whereunto they haue no great temptations, yet they will not forsake all their sins. And herein they doe as children doe, when they eat sweete

Gualter ibid. homil. 4.

Psal. 5. 21.

1. Cor. 5. 6.

Luk. 6. 25.

Isa. 65. 14.

Apoc. 6. 16.

Vse. 3.

Job. 10. 12.

Acts 5. 2.

2 Kings 5. 15.

1 Sam. 15. 9.

1 Sam. 15. 14.

meates they are loath to swallowe all downe at once, least they should loose the rellish of it; and therefore, they hold a little vnder the tongue, as *Iob* saith. So they are loath to forgoe the pleasure of all their sinnes at once; and therefore that which hath beene most sweete vnto them, they retaine still. As *Ananias* and *Saphira* kept back part of the price; so they keepe backe part of their sinnes. And with *Naaman* the *Syrian*, they say *God be mercifull to vs in this thing*: they must needes haue a dispensation for one sinne or other. They deale with God in this case as *Saul* did when hee went against the *Amalekites*: hee destroyed a great part with the edge of the sword, but hee spared *Agag* the King, and the better sheepe, and the oxen, and the fat beasts, and the lambes, and all that was good &c. but euery thing that was vile and nought worth that they destroyed. So it may be, they will destroy some of their sinnes that they set nought by, but those that are pleasant and delightfome, or fat and gainefull, them they retaine and cherish still: yea euen they that pretend to emptie their hearts of all their sinnes, yet doe not deale so sincerely as they should. *Saul* would haue perswaded *Samuel* that hee had done Gods commaundement in destroying the *Amalekites*. Yea saith *Samuel*, hast thou so? *What meaneth then the bleating of the sheepe in mine eares, and the lowing of the oxen which I heare?* So a man may heare the bleating of many oathes, and the lowing of many cursed speeches euen from them that would seeme to bee most reformed: But let vs not deceiue our selues. For vellese (as hath beene said) there bee as well a renouncing of sinne, as a seeming to sorrow and grieue for sinne, wee neuer yet came where true repentance grew.

And thus wee haue heard the repentance of the Apostle *Peter*, and as in his fall wee haue seene the Image of a greiuous sinner, so in this wee haue seene the picture of a true Conuert. Many will fall with *Peter* and other of Gods children, but they will not rise with them by repentance. These men deceiue themselves: such examples as this will doe them no good. Thou seest that *Peter* was as ready to repent

Repent of his finnes, as he was to commit them. Let me say to thee as our Sauour Christ said to one in another case, *Goe and doe thou likewise*: then may the comfort of this example appertain vnto thee. If thou canst weepe bitterly with *Peter*, and forsake thy finnes as hee did, then God will haue mercy vpon thee as well as vpon him. Otherwise, that sentence of our Sauour Christ remaineth true, *Except ye repent ye shall all perishe*.

Now howsoever there be not any plaine story of *Peters* repentance, either in the Gospels, or in the Acts, besides this mention of his teares; yet it is most certaine, that hee did truely and vnfainedly repent. Our Sauour assured him of it before his fall, when hee said: *I haue prayed for thee that thy faith faile not and when thou art conuerted strengthen thy brethren*. Luke. 22. 32. Again as here hee denyed Christ thrice: [a] so after his resurrection hee confesseth him as oft. And hee that before became a reuolter, is now made a Pastor of the Church. And the women to whome the resurrection of Christ was first made knowne, are commaunded by the Angell to goe and tell *Peter* by name, that as he was most afflicted by reason of his sinne, so he might be most comforted. Besides, the holy Ghost hath vsed him as a penman in writing the sacred Scriptures, which he would neuer haue done, if hee had continued impenitent. And therefore let our repentance be vnfained as his was, and we shall obtaine the pardon of our finnes as hee did.

Luke 10. 37.

Ipsi Petro statim dimisit, quia amarissime fleuit. Et tu si amarissime fleas, Christus ad te respiciet: culpa discedet.

Ambros. Ser. 46.

Luke 13. 3.

a *Dux dominum tertio negauerat, tertio confitetur: & quoties culpam delinquendo contraxerat, toties gratiam diligendo conquisit:*

Qui ante lacrymas prauaricator extitit; post lacrymas pastor assumptus est, & alios regendos accepit, qui prius se non rexit.

Ambros. ibid.

Marke 16. 7.

[illegible]



THE
REPENTANCE
OF IUDAS.

MAT. 27. 3. 4. 5.

3 Then Iudas which betrayed him, when hee saw that hee was condemned, repented himselfe, and brought againe the thirtie peices of siluer to the cheife Priests and Elders.

4 Saying, I haue sinned in betraying the innocent bloud. But they sayd, what is that to vs? see thou to it.

5 And when he had cast downe the siluer peices in the Temple, he departed, and went, and hanged himselfe.



WE haue handled before the repentance of the Apostle Peter, in whose conuersion we haue seene a notable token of Gods mercy towards repentant sinners. We are now to intreat of the repentance of the traitour Iudas: in whose wretched end wee haue a fearefull ex-

Z 3 ample

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ample of Gods wrathfull iudgement against wicked hypocrites.

In the former chapter, the *Euangelist* hath declared the obstinate and wilfull malice of this damnable traytour; namely how first of all hee conspired with the *high Priests*, and compacted with them for a summe of money to deliuer his Master treacherously into their hands. And afterwarde when our Sauour made it known to his disciples, that one of them should betray him, how impudently he carried himselfe not once blushing at the matter, but setting as good a face on it as any of the rest: and lightly passing by the good admonition that our Sauour gaue him, not suffering it to preuaile with him to repentance, or to bring him to any detestation of his fact. And last of all, how he came as the Capitaine and leader of that rabble of souldiers that were sent to apprehend him, and how with a false kisse, in token of friendship, he betrayed him into their hands. And now in this chapter, hee setteth out his miserable end, well beseeeming so vile and wicked a life. And he describeth it very diligently. First, because it serueth to illustrate and set out the innocency of our Sauour Christ, and also, that it may bee an example to others, wherein it may appeare, what an end they are to looke for, that are not afraid for loue of money to betraye the knowne truth. And therefore, it shall not be vnprofitable throughly to discusse that which the *Euangelist* hath written concerning *Iudas*. In whose repentance there are many good thinges to bee seene, though it want the cheife and principall; namely, faith in Christ Iesus: which onely, if it had beene added, we should scarce haue found so notable an example of repentance in all the Scriptures. For in outward appearance it excelleth the repentance of *Peter* by many degrees.

But for our better direction in the profitable handling of it let vs consider in it,

- Two generall parts.
- 1. The circumstances of it, viz.
 - 1. The person described.
 - 1. By his name Judas.
 - 2. By the baseness of his sinne that betrayed him. viz. Jesus.
 - 2. The time, when it was too late. viz. When he saw that he was condemned:
 - 2. His contrition: Hee repented himselfe.
 - 1. His confession, which is first in order, though set after. And it is.
 - 1. Propounded. viz. he confessed his particular sinne. I have sinned in betraying innocent blood.
 - 2. Amplified, by the answer of the high Priest. What is that to us? See thou to it.
 - 3. His satisfaction, where.
 - 1. He brought againe the money he had received.
 - 2. When they would not take it, he cast it downe in the Temple.
 - 2. His miserable end, where.
 - 1. His preparation to it: He departed. viz. into some secret and solitarie place.
 - 2. The manner of it. He hanged himselfe.

Indas.] This is the first thing to be considered according to the order propounded, to wit, his name: *Indas which was one of the twelve.*

Which affordeth vnto vs this first instruction, namely, that no outward thing can make a man a good Christian, without the inward sincerity of the heart. It is not a mans calling, though neuer so diuine and honourable; it is not his company, though neuer so godly; it is not his learning, though neuer so great; it is not his ciuill honesty, though he carry himselfe so as no man can iustly blame him; it is not any other priuiledge in the world, that can commend a man to God, vnlesse withall he be sincere and sound hearted.

Doctrine.
No outward thing can make a man a good Christian without inward sincerity.

Act. 1. 17.

Gal. 1. 1.

Luke 9. 1. 2.

6.

Mar. 14. 19.

Religionem simulabas in facie, quam non habebat in mentis; sanctitatem patendebat in veste, quam alienabas a corde: foris agnus in publico, intus lupus in occulto. Foris Discipulus Christi, intus Discipulus Diaboli. De cena Domini. serm. 3. ler. 7. 4.

9. 10. 11.

14. 15.

Gen. 4. 3. 4. 5.

Mar. 6. 30. &c.

ted. *Indas* here had all these, and yet we see he is a damnable hypocrite. For his calling he was an Apostle, as *St. Peter* saith, *He was numbred with us, and obtained fellowship in this ministration.* A calling more honourable than any other in the Church of God, because the ordination was not of men, neither by man, but by *Iesus Christ*, and God the Father. His company was such as for godlinesse could not be matched in al the world: for he was conuersant with *Christ* and his Disciples: his learning such as hee was a Preacher. For hee was sent with the rest, and went and preached as well as any of them. Last of all, his carriage was most ciuill, for howsoever he had a false heart against his master, yet he dissembled his treason so cunningly, as it could not be discerned: for when our Sauour *Christ* had told his Disciples that one of them should betray him, they were all so farre from suspecting of *Indas*, that they rather misdeemed themselves. *Master is it I*, saith one: *Master is it I*, saith another? but no man had so much as an euill thought of *Indas*. So true is that which *Bernard* saith of him: hee counterfaieted religion in the face, which hee had not in his minde: hee pretended holinesse in his apparell, which was farre from his heart: without he was a Lambe in publike; but within he was a Wolfe in secret: outwardly he was the Disciple of *Christ*, inwardly he was the Disciple of the Deuill. The Scripture is full of examples to this purpose. The *Israelites* thought themselves farre in Gods fauour, because they had the outward seruice of God amongst them, they made their boast. *The temple of the Lord, the temple of the Lord, &c.* yet because in hypocrisie they nourished many grieuous sinnes, and made the house of God no better then a denne of *Theeues*; therefore the Lord threatneth to reiect them, and to cast them out of his sight, as hee had done their brethren before them. *Kain* was as forward in offering sacrifice as *Habel*, but because he did it not in sincerity, therefore the Lord had no regard, neither to him, nor his offering. *Herod* seemed to respect *Iohn Baptist*, and to be so farre in loue with his preaching, as he entertained him

him (as some thinke) for his household Chaplaine : yet because he would not forsake his incest, he is branded for an hypocrite. The foolish Virgins were as forward to meete the Bridegroome as the wife; but because their lamps were not furnished with oile, they were reiected. That guest that wanted the wedding garment, came as readily to the marriage as any that were invited, and shuffled himselfe among them, as though there had beene nothing amisse in him. But as soone as the King came in, hee presently discovered his hypocrisie, and punished him accordingly. The *Iewes* boasted much of their priuiledge, that they had *Abraham* to their Father. But because they gloried only in the bare name and naked title of *Abraham*, and would not doe the workes of *Abraham*, therefore they were cast off, and the *Gentiles* received into fauour. *Ananias* and *Saphira* made as great a profession of Christianity, as any in the Primitiue Church, and were as ready to sell their possession for the reliefe of the poore, as any of the rest : but because they did it not from a single heart, but dissembled and lied vnto the holy Ghost, therefore the hand of God was vpon them in a fearefull manner. *Simon Magus* seemed to belecue the Gospell, and to be as desirous to be baptized as any other : yet because his heart was not right in the sight of God, the Apostle *Peter* told him, he had neither part nor portion in that busines. All these examples, and many more that might be produced, doe sufficiently confirme the truth of the doctrine propounded, that nothing in the world but a sincere and vpright heart can commend a man to God.

To make vse it of then. It serueth first, for the iust reproofe of all those that flatter themselves in respect of an outward profession. But alas it is not that which will serue the turne. This is no true note of a good Christian. But rather as our Sauour said in an other case, *ye shall knowe them by their fruites*. The Deuill will suffer a man to heare the word, to receiue the Sacraments, and to performe any outward seruice vnto God: If hee can but fill their heartes with hypocrisie, hee desireth no more, Hence is it that so

a Aliud habet
animus, aliud
resonat sermo.
Optatus, lib. 1.
Aliud corde oc-
cultat, & aliud
voce denuntiat.
Cypr. lib. 1. epist. 2
b Sub christia-
na professione
vivunt, & Chri-
sti precepta ma-
nifeste pec-
cando contem-
nunt. Fucio iusti-
tie iniquitas te-
gitur. Fulg. Epist.
3. ad Probam.
c Religionem
quam praten-
dunt in verbo,
non ostendunt in
facto. Bern. de
cena dom. Ser. 3
d Multi in
christiano voca-
bulo gloriantur,
& perditè vivunt
passionem enim
christi & annun-
tiant profitendo,
& male agendo
exhonorant. Aug.
de Civit. Dei.
lib. 16. cap. 2.
e Comptus in
verbo, turpis in
facto. Bern. de
conse. ad. ca. 32.
f Introrsum tur-
pis speciosus pecc-
de cora. Ouid
Foris candidi,
de ordine vite.

many walke disguised, counterfeiting to bee that they are not, louing the vizard, rather then the true face of a Christian. They doe ill and professe well. By outward ostentation they seeme to bee good, but by deede and action they are too bad. [a] They harbour one thing in their heart, and vtter another in their speeches. [b] They liue vnder a Christian profession, and yet by open sinning they contemne the precepts of Christ. They couer their iniquitie with the counterfeit coulour of righteousness. [c] They pretend Religion in word, but doe not shew it in deede. (d) Many glory in the name of a Christian and yet liue licentiously, for they shew forth the passion of Christ by their profession, but dishonour it by their action. (e) Their wordes are glorious, their deedes are infamous. (f) They haue a faire outside and a foule inside, they haue the wordes of Saints, but they haue not the liues of Saints. Hypocrites are the Apes of Gods children. There is no vertue which the child of God hath in truth and sinceritie, but the seruant of the Deuill will make shew of it, and counterfeit it in hypocrisie. In their countenance they will appeare very modest, in their speech graue, in all their behauiour sober and temperate. They will counterfeit meeknesse, humilitie, chastitie, and many excellent vertues: But if a man could looke into their heartes, hee should see *they haue not put on Christ Iesus*, as the Apostle saith but the Deuill rather. They may fitly be resembled to Banckerupts, who wanting substantiall wares to furnish out their shoppes withall, doe fill vp the vacant places with goodly painted (but empty) boxes. So these hauing no substance of religion to commend themselues to the Church of God, doe yet make a flourish with shadowes of holinesse. They are like the Idols that *Dauid* speaketh of: *They haue mouthes and speake not; they haue eyes and see not. They haue eares and heare not; they haue handes and touch not, they haue feete and walke not.* &c. Our Sauour Christ, that best knoweth what is in man, compareth them to platters that are cleane on the outside, but

intus sordidi: verba sanctorum habent, vitam sanctorum non habent. Bern. Gal. 3. 27. Psal. 115. 5, 6, 7. Job. 21. 25. Mat. 23. 25, 27.

but *within* are full of bribery and excesse; and to painted sepulchers, which appeare beautifull outward, but *within* are full of dead mens bones and all filthinesse. They are like apples of *Sodom*, which seeme very faire to the eye; but if a man crush them in his hand, there is nothing but cinders and ashes, wofull monuments of the fearefull ouerthrow of that place. They are like the *Ostridges*, which haue very goodly winges, as though they could flie aloft: but such is the grossenesse, and heauinesse of their bodies, that they cannot raise themselues from the earth. In a word, they are like many trees, which, whiles they grow, seeme to be very straight and sound timber: but when they are cut downe, they proue hollowe hearted and good for nothing. (*a*) So that it is hard to say, who is the more wicked: whether hee that openly professeth impietie, or hee that faisly counterfeith holinesse (*b*) It is in vaine for a man to take vpon him the name of a Christian, that doth not imitate Christ. For what will it profit a man to bee called that which hee is not, and to vsurpe a name which is none of his owne? Such may flourish for a time, and deceiue the eyes of men with a vaine shew of pietie: but *God cannot bee mocked*, as the Apostile saith; And therefore, our Sauour tolde the hypocritically *Pharises*, *ye are they that iustifie your selues before men, but God knoweth your hearts*. You make such a shew of holinesse, as that the people doteth vpon you, and admireth you for the onely men, but God that knoweth your heartes, seeth you to bee damnable hypocrites. Yea and many times, euen in this life, the hypocrisie of many is discovered to their shame. [*c*] It is a true saying, that thinges that are counterfeited, cannot long continue. False coine is soone discovered: and the face, though neuer so curiously and artificially painted, will soone bewray it selfe. [*d*] No man can long beare a fained person: for fained thinges doe soone returne to their owne nature. When men loue to bee hypocrites, dissembling holinesse and pretending outward sanctimony, God in iustice will in time vnmaske and vncase them: and then the sinne which they

a Quis magis impius? an profitentes impietatem, aut mentientes sanctitatem? Bern. Apol. ad Guli. Abb.

b Nomen Christiani ille frustra sortitur, qui Christum minime imitatur.

Quid enim tibi prodest vocari quod non es? Et nomen tibi usurpare alienum?

Aug. de vita Christi. ad fororem viduam. Gal 6.7.

Luke 16.15.

c Simulata sicut patelcunt, & oportet licet impressus fucus leui sudore diluitur. Petrarch. de vit. solit. Omne fin-

cerum permanet, quae simulata sunt, aditurna esse non possunt. Bern. de ord. vite

d Nemo potest personam diu ferre fictam, si illa cito in naturam suam recidunt. Seneca de Clem. lib. 1. cap. 2

* Nihil simulatio
proficit; paucis
imponit leuiter
extrinsecus in-
ducta facies.

Quo decipiunt,
nihil habent soli-
di. Tenuis est
mendaciam, per-
lucet; si diligen-
ter inspexeris.

Sen. l. 11. Ep. 80.

a οὐχ ὅτι ἐ-
σώζουσιν, ἀλλ' ὅτι
τοῦτο. non qua-
lis putari voluit,
sed qualis erat.
Diogen. Laerti. in
eius vita.

Iosh. 7. 19. 20.

b Hac est verè
dementia, non
cogitare nec sci-
re, quod menda-
cia non diu sul-
tant; noctem
tamdiu esse
quamdiu illuces-
cat dies: clarifi-
cato autem die
& sole oborto,
luci tenebras, &
caliginem cede-
re. Cypr. lib. 1.

Epist. 3.

1. Cor. 4. 5.

haue laboured to hide,* shal appeare in open view; and the vertue, which they haue made shew of, shall be seene neuer to haue beene in them in truth. As it is said of *Heraclides*, who by a cunning deuise would haue beene accounted a God, that at last all was reuealed, and hee [a] was seene, not as hee desired, but as hee was indeede: so many times it befalleth hypocrites. As wee see in the examples of *Kain*, *Ananias and Saphira*, the man that wanted the wedding garment, *Simon Magus*, *Elimas the sorcerer* and diuerse other notorious hypocrites, who were all found out and discouered by the hand of God. Yea wee may obserue euen in our owne experience, that some who outwardly liued an honest and a ciuill life: yet lying hypocritically in some secret sinne, haue beene constrained before their death, with *Achan* to giue glory to God, and to disclose the same to their one shame. But if it doe fall out, that they escape this iudgement in this life, and doe closely carry their hypocrisie to their graues; yet at the day of iudgement, when the thrones shall bee set and the bookes opened. *Dan. 7. 9. 10.* the vizard shall bee pulled from them, and their hypocrisie laid open in the sight of men and Angels. It may bee with an hypocrite in this life, as it is in a great snowe. [b] When the snowe couereth the face of the earth, all appeareth white and cleane: but when once the Sunne riseth to melt and thawe away the snowe, many filthy quagmires and other loathsome places are discouered. So it may fall out, that a man may haue the reputation of a good Christian all his life: but at the day of iudgement, When the Sunne of righteousness shall arise. *Mal. 4. 2.* then shall things bee lightned that haue beene hid in darknesse, and the counsels of mens heartes shall bee made manifest. And then as euery man that is found sincere shall haue praise of God; so all dissemblers shall haue, their faces couered with shame and disgrace.

Vse. 2.

Secondly, this doctrine serueth to admonish vs, to labour for sinceritie, that we may not onely approue our selues vnto men, but with *Zacharias and Elizabeth* we may be truly righteous.

righteous before God Luk. 1.6. [^a] Let vs labour to bee Christians indeede, else it is to small purpose to bee called Christians. [^b] If we would bee Christs Disciples, let vs keepe the Religion in our hearts, which wee pretend in our apparrell, and let vs retaine that holinesse in our mindes, which our outward habite cloaketh and couereth. [^c] Let vs bee the Disciples of Christ, not in falshood, but in truth: not in the garments, but in the heart. [^d] Wee must not stand so much on the largenesse of our leaues, nor on the spreading of our branches, nor on the greennesse of our boughes, considering, that every branch though neuer so flourishing, if it beare not fruit, it must bee cast into the fire to be burnt: as our Sauour saith Ioh. 15.6. And herein wee may all goe to the schoole to a couetous worldly man. There is no man but he had rather be rich, then bee accounted rich, hee had rather bee wealthy, then seeme to bee wealthy. So should wee rather desire to bee godly and religious indeede, then to seeme to be so. It is true, that outward holinesse and the fruites thereof are necessary to commend vs vnto men: but our chiefeſt care and indeauour should be, that the hid man of the heart (whither onely the eye of God can peirce) may be adorne and beautified. It is said of Salomons spouſe, which was a type of the Church that howſoeuer her cloathing, which did ſet her out to the world, was of brodered gold: yet her chiefeſt beauty and greateſt glory was within. So should it bee with vs, wee should labour for a good inside, whatſoeuer the outside is. That which the Apoſtle ſaith of Circumciſion is true alſo of Religion. That is not religion which is outward in the fleſh, but that is true Religion before God (as Saint Iames calleth it) which is within the heart: whose praise is not of men but of God. Al actions without this, though neuer ſo ſeruēt, are but froth like the hot enterpriſes of Iohn, who made great boalt of the zeale which hee had for the glory of God. Come with me, ſaith he to Ionadab, and ſee the zeale that I haue for the Lord: but for all this, his heart was not vpright in the ſight of God. But the Apoſtle Paul was otherwiſe affected, who endenou-

a Eſtote Chriſtiani: valde parum eſt vocari Chriſtiani. Aug. de 10 chordis.

b Religionem quam tenemus in veſte, ſeruamus in mente; & ſanctitatem quam habitus exterior palliat, intus animus tenet. Bern. de can. dom. Ser. 3.

c Eſtote diſcipuli Chriſti, non in falſitate, ſed in veritate; non in veſte, ſed in corde. Bern. ibid. Ser. 1.

d Non confiſimus in latitudine foliorum, in expansione ramorum, in viriditate frondium. ibid. Ser. 10.

1. Pet. 3. 4.
Pſal. 45. 13.

Rom. 2. 28. 29.

2. King. 10. 16. 31

Acts 24. 16.

1.Sam.16.7.

1.Chron.28.9.

2.COR.1.12.

Iſa 38.3.

Uſe. 3.

Pſal.141.4.

Pſal.15.1.

red himſelfe to haue alway a cleare conſcience toward God and toward men. Firſt and principally, hee ſtudied to approve himſelfe to God, and then afterwards to men alſo. And this is that which God eſpecially reſpecteth, as he ſaid to Samuel. *God ſeeth not as man ſeeth, for man looketh on the outward appearance, but the Lord beholdeth the heart.* And when Dauid, lying on his death-bed, exhorted Salomon his ſonne to ſerue God *with a perſis heart*, he viſeth this as a reaſon to perſwade him. *For the Lord, ſaith he, ſearcheth all hearts, and vnderſtandeth all the imaginations of thoughts.* To conclude, this is a mans greateſt comfort, both in this life, as the Apoſtle Paul ſaith, *This is our reioycing, euen the teſtimonie of our conſcience, that in ſimplicity and godly pureneſſe we haue had our conuerſation in the world, &c.* And alſo at the houre of death. And therefore, when Hezekiah that good King had receiued the ſentence of death, and for any thing that he knew, was to leaue the world, in a comfortable aſſurance of his owne conſcience, he betaketh himſelfe to God. *I beſeech thee Lord, ſaith hee, remember how I haue walked before thee in truth, and with a perſis heart, &c.*

Thidly, it ſerueth to admoniſh vs further, to take heede that we be not deceiued. As all is not gold that glistereth: ſo all are not good Chriſtians that ſeeme to be. It is a true ſaying. *Newer age was more fruitfull of religions, and yet neuer leſſe religion in any age.* And therefore it ſtandeth vs vpon to take good heede, leaſt whiles we approve that which is counterfait for current, we be ſeduced and drawne either into error in religion, or into corruption in manners. And therefore we muſt pray with Dauid in the like caſe. *Incline not mine heart vnto euill, that I ſhould commit wicked workes with men that worke iniquitie.* And becauſe hypocrites are ſo common, we muſt deſire the Lord to diſconer vnto vs who are indeede true members of the Church, that we may ioyn our ſelues to them: and who are diſſemblers, that we may auoide them, as Dauid doth. *Lord who ſhall dwell in thy Tabernacle? &c.*

Which

Mat. 4. 8. 9.

Luk. 14. 18. 19.
20.

Ezech. 33. 31.

Luk. 8. 14.

Iudz. 16. 5. &c.

Morton.

Saunders.

Parric.

Lopes, &c.

worship Images. Let a man come to him, as the Deuill did to Christ, with abundance of wealth, and say, *all this will I give thee, &c.* hee will quickly fall downe and worship the most abhominable Idoll in the world. Againe, false swearing and perjurie which is a breach of the third commandment, is many times a branch that springeth from this cursed roote : when as men set not only their tongues, but their honesty also to sale for aduantage. And for the Saboth there is no greater cause of the prophanation thereof, then couetousnesse. For men haue their Farmes to see, or Oxen to attend, or merchandise to follow, or one businesse or other, that they cannot come to the exercises of religion. Or if they doe come for fashion sake, or for feare of law, and sit before the Minister, yet as the Prophet saith, *their heart goeth after cometousnesse.* Or if they doe attend for the time : yet presently they depart away to their worldly businesse, and so the cares of this world choake the word, and make it altogether vnprofitable. And as couetousnesse treadeth vnder foote all the duties of the first table : so also it neglecteth all the duties of the second. It will cause a man to rebell against all his superiours that God hath set ouer him. No bond, either of nature or dutie can preuaile, where couetousnesse beareth sway. How many inferiours haue beene corrupted with money, to betray those whome they should haue loved ? As Iudas here was hired to betray his Master. And Dalilah was allured by bribes and rewards, to betray Samson her beloued into his enemies hands. But wee neede not goe farre for examples in this case. There was neuer nation vnder heauen had greater experience hereof, then this of ours in the daies of our late Soueraigne Elizabeth of blessed memorie. Euery yeare there rose vp some vnnatural wretches, who not regarding the oile of the Lord, wherewith shee was annointed, fought by all meanes possible to cast her sacred Crowne to the ground, and to lay her Honour in the dust : and to betray their natie Country which should haue beene most deare vnto them, into the hands of forraigne enemies. It is the cause of much murder and blood shed,

shed, as Salomon saith. *Such are the wajes of enery one that is greedy of gaine; hee would take away the life of the owners thereof.* Whosoever standeth in his way betwixt him and his lands, he saith, as the husbandmen did in the Gospell, *Come let vs kill him, that the inheristance may be ours.* And thus did couetous *Ahab* cause innocent *Naboth* to bee put to death, that hee might possesse his vineyard. It lay very commodiously for him, and was a continuall eie-sore to him, and therefore he must haue it, though it cost the poore man his life. Yea many times it maketh men so vnnatural, that they doe not spare the life of their owne parents. At least, if they proceede not so farre, yet they are as sicke of the Father as may bee, and wish him faire laid in his graue, that they may enioy his living. It causeth cruelty and oppression as the Prophet saith. *They conet fields and take them by violence, and houses, and take them away.* By hard and vnconscionable dealing they grinde the faces of the poore: yea, they plucke off their skinnies from them, and their flesh from their bones: yea, they breake their bones, and chop them in peeces as for the pot, and as flesh for the Caldron: and they leaue not the bones till the marrow. It causeth whoredome and adulterie; As wee see by common experience, that many both men and women, by gifts are drawne to embrace strange flesh, and to forget the couenant of their God, as Salomon speaketh, *Prou. 2. 17.* It is the cause of theft and wrongfull dealing. It was couetousnesse that made *Achan* steale the things consecrated to God, as himselfe confesseth. *I saw,* saith he, *among the spoile a goodly Babylonish garment, and 200. shekels of silver, and a wedge of gold of fifty shekels waight, and I coneted them, and tooke them.* And it was couetousnesse that made *Iudas* a theefe, when as carrying the bagge, he falsly purloyned that to his owne priuate vse, which was giuen by others to the common benefit of Christ and all his Disciples. Yea which is the worst theft of all: it maketh a man a theefe to himselfe, whiles he defraudeth his owne belly, to increase his wealth. Now he that is a theefe to himselfe, whom will hee spare?

Prou. 1. 19.

Mat. 21. 38.

1. King. 21. 3.

*Filius ante diem
patris inquirie
in animos. Ouid.
Metam. lib. 1.*

Micah. 2. 2.

Isa. 3. 15.

Micah. 3. 2.

3

Zeph. 3. 3.

Josh. 7. 21.

Job. 13. 6.

a Opum ut suarum habet curā; verum h̄s, ut ex alienis, nihil capit emolumentī. Diog. Laert. in vita Iouis.

b Diuitias locupletis habes, animū sed egenū. O successorū diues, egene tibi. Sphinx enigmat.

Mat. 28. 12. 13.

2 Sam. 16. 3. 4.

c Ego vero libenter mentiar tua causa; & si quando me vis peierare, paratū fore scito. Cic. pro Qu. Rosc. Comedo.

d Ipsa quorū Ecclesiastica dignitatis officia in turpem questum transiere. nec in his animarum salus, sed lucrum quaritur diuitiarum. In ps. 91. Ierem 5.

Ezech. 34. 3.

as *Sirach* saith, cap. 14. 5. [a] He carketh and careth for his riches, as if they were his owne: but he reapeth no benefit by them; as if they were another mans. And herein couetousnesse sheweth her selfe a most cruell Tyrant. Shee lea-
deth a wretch vp and downe through fields, and woods, by sea, and by land, and all to heape vp a deale of wealth, and when he hath done, shee only giueth him leaue to looke on it, but not to vse it. Shee maketh him toile and take great paines to fill his barnes and his garners, his coffers and his chests, and then shee hideth the keyes, and denyeth him the vse of all. So that he is like the Assie that carryeth a heauie lode of gold and siluer all day, and at night eateth hay himselfe. [b] In a word, hee hath riches in great abundance, but withall he hath a beggarly minde, and howsoeuer hee be rich to his heire, yet he is poore to himselfe. It causeth lying: As the Souldiers that kept Christ his Sepulcher, were hired with large money to report, when Christ was risen from the dead, *that his disciples came by night while they slept & stole him away*. It causeth slander: As *Ziba* in a greedy desire of *Mephiboseth* his liuing, falsly slandered him to the King, of no lesse crime then high treason. Finally, it causeth many men to beare false witnes in matters of controuersie. As there is a wicked generation, that [c] hauntheth Westminster Hall, stiled by the name of *Knights of the Post*, who for a small matter may be hired, to giue testimonie any way, of that which they neuer knew. Thus we see what a spawn of sinne is engendred of this one vice of couetousnesse. Besides, euery calling both in Church and commonwealth is corrupted with it. For Ministers, I feare me, we may ouer iustly renue the complaint of *Bernard*, [d] that the duties of the Ecclesiasticall dignity are turned into filthy lucre, and they seeke not the saluation of soules, but the gaine of riches. We haue too many that care more to *eate the fat, and clothe themselves with the wooll, then to feede the flocke* committed vnto them. Inso much as there is a very reprochfull prouerbe spoken of our calling (and I would none of vs had giuen occasion of it.) That if couetousnesse were lost, it
would

would be found in blacke coates. And are not many of our Magistrates like the sonnes of Samuel, that turned aside after lucre, and tooke rewards, and perverted iudgement? Doe not many of them loue gifts and follow after rewards, that they cannot iudge the fatherlesse? &c. Doe they not many times iustifie the wicked for a reward, and take away the righteousness of the righteous from him? And doe they not oppresse the poore in the gate? Let a man that is neuer so wicked take a gift out of his bosome, and may hee not with many Officers of iustice wrest the waies of iudgement? as Salomon saith. [b] Nay may not that auncient prouerbe bee renewed againe, That a Money-man can hardly bee cast in his caule, though it bee neuer so badde? And is it not true of many, that the Prophet spake of some such in his time, that as a Cage is full of Birdes, so are their houses full of Bribes, and of the wages of unrighteousnesse, whereby they are become great and waxen rich, ioyning house to house, and land to land? But let them take heede, that their fields proue not like that which was bought with Iudas his money, *Aceldama*, euen a field of blond. And as couetousnesse preuaileth with Magistrates, so also with all sorts of people. It maketh Landlords rack their rents so unmercifully, that the poore Tenant cannot liue in any comfortable fort. It maketh Lawyers defend many bad causes, and set faire colours on false matters, to delude the right. It maketh tradesmen to vse false ballances, and deceitfull waightes, which are *abomination* to the Lord, or if they haue true waightes, yet to falsifie them by deceit. Yea to make the *Ephah* (that is, the measure) small, and the *shekel* (that is, the price) great: and to sell euen the refuse of their wares. So true is that saying of Ecclesiasticus. *There is nothing worse then a couetous man: there is not a more wicked thing then to loue money, for euen such an one would sell his soule.*

And therefore to make vse of this doctrine, let vs be admonished to bee out of loue with this corrupt tree, which bringeth forth such euill and cursed fruit. Let vs follow the counsell of our Sauour Christ. Take heede, and beware of

1.Sam.8.3.

1Sa.1.23.

& 5.23.

Amos.5.12.

Prou.17.23.

b Pecuniosum hominem, quamuis sit nocens, neminem possit damnari. Cic.in Verrem. Proem.

prima ccl.

Ierem.5.27.

2.Pet.2.15.

1Sa.5.8.

Act.1.19.

Micah.6.II.

Prou.11.I.

Amos.8.5.6.

Eccles.10.9.

Vse.

Math.7.17.

Luke 12.18.

Col. 3. 5.

Psal. 119. 36.

Mat. 16. 16.

Mat. 26. 25. 25.

John 13. 26. 27.

Ch. 6. 70.

Doff.
No sinne so
hainous, but
an hypocrite
may fall into it.

Gen. 4. 8.

Marke 6. 27.

Acts 5. 1. 2. 3.

conetousnesse. And as much as lyeth in vs, let all our conuer-
sation bee free from it. But because it is an hereditary euill,
bred in the bone, and therefore will hardly out of the
flesh: We must vse all holy meanes to mortifie and sub-
due it that it may not haue Dominion ouer vs: Especi-
ally, wee must continually vse the prayer of *Dauid*,
Incline my heart vnto thy testimonies, and not to conetousnesse.

Betrayed him.] The qualitie of *Iudas* his sinne is trea-
son, euen high treason against the King of glory *Christ* *Ie-*
sus. A sinne most hainous, if wee consider the circumstan-
ces of it. Hee knew that *Christ* was *the Sonne of the liuing*
God, as *Peter* had confessed him. Hee had heard many
sweete and gracious Sermons of our Sauour, wherein ma-
ny terrible iudgements were denounced against sinne, and
many comfortable promises made to them that re-
pent. He kept company with *Christ*, and saw his kindnesse
towards all his Disciples? He was imployed in as honoura-
ble a calling as any of the rest, as we haue heard before. In
a word *Christ* had diuerse times admonished him, and vsed
meanes to bring him to repentance, and yet all this could
not keepe him from betraying his Master, whom he should
haue loued; and his God, in whom hee should haue beleue-
d.

VVhereby wee are taught, that there is no sinne so hai-
nous, nor so grieuous, but an hypocrite may fall into it. If
a man in hypocrisie make much of one sinne, though ne-
uer so small, he is easily drawne to any sinne, if ocaasion be
offered. If the heart be not sound, the Deuill will preuaile
with a man in whatsoever hee list. *Kain* being an hypo-
cite, how easily was he brought to a most unnaturall sinne,
euen to embrue his handes in his brothers blood. *Herod*
counterfeiting onely a loue to the word, was soone brought
to put innocent *Iohn Baptist* to death. *Ananias* and *Sa-*
phira pretending holinesse which they neuer had, did most
impudently lye against the holy Ghost. So *Iudas* in this
place. Nothing at all could doe good on him. They that
of purpose came to apprehend *Christ*, returned conuerted

by.

by his doctrine, affirming to the *high Priestes*, that man *never spake like him*. But this hypocrite nothing could mooue.

Iohn 7.45.46.

It is reported of *Darius*, that when some of no meane place about him had conspired to kill him, as hee was an hunting; hee was not a whit afraid, but commaunded them to bend their weapons against him, and looking sternely vpon them, he asked them, why they did not execute that they came for. But they, when they saw his vndaunted courage, did not onely leaue off their enterprise, but also were so stricken with feare that they cast away their speares, and alighting from their horses, with all humilitie yeelded themselves vnto his mercy. Our Sauour Christ did more to *Iudas* and yet coul not reclaime him. For after hee

*Ælian.vv.Hist.
lib.6.cap.14.*

had vndertaken to betraye him, hee putteth him in minde of the greuiousnesse of the fact; and biddeth him, to doe quickly what hee meant to doe. And when hee came to put his treason in execution, hee spake to him in the mildest manner that could bee. *Friend* (saith he) *wherefore art thou come?* And againe, when hee came neere to him, to kisse him. *Iudas*, saith he, *betrayest thou the Son of man, with a kisse?* words which might haue broken an heart of Adamant,

Iohn 13.27.

and yet they could not mooue him. Now the reason why hypocrites doe make no bones of any sinne, is, first, because howsoever they dissemble holynes, yet they haue made ship-

Mat. 26.50.

wracke of a good conscience, as the Apostle saith, and therefore, rush headlong vpon euery occasion into any wickednesse. Againe, they are in subiection to Sathan, who hath them in his snare, as a dogge in a chaine, and therefore,

Luke 22.48.

hee leadeth them whether hee list. Hee can no sooner bid them goe, but they are ready to runne. And hence is it that the Prophet ioyneth an hypocrite and a wicked man together. *Euery one* saith he, *is an hypocrite and wicked*, because he that is an hypocrite will easily yeeld to any wickednesse.

1.Tim. 1.19.

2.Tim. 2.26.

2.Pet. 2.19.

And indeed, it is iust with God that hypocrites should be giuen ouer in this maner to notorious lius, whereby they may come to open shame: that so they may either bee brought

Isa. 9.17.

Use.

2.Tim.3.5.

1.Pet.2.20.41.

Psal.32.2.

2.Cor.1.12.

Aps.24.16.

Mat.16.49.

Doctrine.

A shame to
pretend friend
ship, and in
tend hatred.

Psal.12.2.

a Simulatores
maliciadiungen
tes se ficta cha
ritate, captantes
omnes motus,
omnia verba
sanctorum, in
omnibus la
queos inquiren
tes. Aug. in Psal.

41.6.

to repentance, or else receive a more iust condemnation.

Let this therefore be a warning for vs, to make vs take heede of hypocrisie. There is farre more hope of a notorious wicked man that neuer made profession of Religion, then of a dissembling hypocrite, that *hath a shew of godlinesse, but denieth the power of it.* That theefe that was crucified with our Sauour Christ, had led a most dissolute life all his dayes, and yet hee was at the last conuerted. Whereas this hypocrite *Judas* liuing long disguised in the habite of holinesse, could neuer bee reclaymed, but perished miserably in his sinne. And therefore, let vs bee carefull, as wee profess to selues to bee Christians, so not to harbour the *least guile in our spirits: but in all simplicitie and godly purenesse to haue our conuersation in the world, and to keepe alwayes a cleare conscience towards God and towards men.* And this will minister more sound comfort to vs, both in life and death, then all the world is able to afford.

Betrayed him.] As the fact it selfe was hainous, for the seruant to betray his Lord, and the Disciple his Master, so the manner of the treason, doth make much to the aggravating of it. For hee did it dissemblingly, vnder colour and pretence of loue and duty. First hee saluted him kindly, *God saue thee Master,* and then, as though he had ment him no hurt, he came to him, *and kissed him.*

From whence ariseth this doctrine, that it is a shamefull thing for a man outwardly in words and gestures to pretend freindship, and inwardly in heart to conceiue hatred, and intend micheise, to bewray one thing with the mouth, and to conceale an other in the heart. *Dauid* complaineth of his times, that men did *flatter with their lips, and spake with a double heart, or with an heart and an heart:* making shew of that which they neuer purposed. And againe hee saith, *they speake freindly to their neighbours when malice is in their heartes.* Psal.28.3.[^a] And thus dealt *Dauids* enemies with him, that came when he was sicke vnder pretence of kindnesse to visite him, *but their heartes beaped iniquitie within them, and whatsoeuer infirmities they saw in him, when they*

came

came forth, they told it and blasfemed it abroad. *Psalm 41.6.* Such were the false brethren which the Apostle speaketh of, that came in privily, onely to spee out their libertie. Thus was it in the time of the Prophet *Ieremiab*. Every one, saith he, will deceiue his freind, and will not speake the truth. Yea, one will speake peaceably to his neighbour with his mouth, but in his heart he layeth waite for him. They couer the venome of their heartes with the honny of their tongues. As *Dauid* saith. [2] The wordes of his mouth were softer then butter, yet warre was in his heart: his wordes were more gentle then oile, yet they were swordes *Psalm 55.21.* The Scripture is full of examples in this case. The Deuil, when he came to tempt our first parents to sinne, hee gaue them sweete wordes, and pretended a great care of their good estate, when his purpose was to bring them to confusion. And *Kain* with faire speeches enticed his brother *Habel* into the fieldes and then rose up and slew him. *Saul* pretended great loue to *Dauid*, in offering him his daughter in marriage; but his intent was to make him perish by the hand of the *Philistims*. *Ioab* spake peaceably to *Abner* with his tongue, but with his hand hee wounded him to death. So likewise, hee saluted *Amasa* as kindly as might bee, and tooke him by the beard to kisse him: but secretly hee smote him with his sword in the fifth rib, and shed out his bowels to the ground. *Absalom* earnestly inuited his brother *Ammon* to his sheep-shearing feast, as though hee had loued him intirely: but most treacherously he caused his seruants to kill him, as he sate at table. The *Herodians* came glauering and flattering to our Sauior Christ, as if they had had a reuerent opinion of him, Master say they, we know that thou art true and teachest the way of God truly, &c. But for all this, they came as spies, if it had bene possible, to entangle him in his talke. And thus did *Iudas* as we haue heard, betray his Master with a kisse, that his treason and falshood might be the lesse suspected. Whereupon one saith, he came neare him as a seruant, but he was a theefe; hee saluted him as a Disciple, but hee was a traytour; and last of all hee kissed him as a friend, but hee

Gal. 2.4.
1ere.9.3.8.

a Mel in ore,
verba laeta; sed
in corde fraud
in facie.

Gene. 3.4.5.
4. 8.

1. *Sam. 18.17.*

2. *Sam. 3.27.*

10. 9. 10.

13. 26. 27. 18.

Mat. 23. 15. 16.

Luke 20. 20.

Stella in Luc.
cap. 23.

was.

a *Amoris pignore
vulnus infixit
charitatis officio
sanguinem fudit
pacisq; instrumē-
to mortem intro-
gavit. Feras in
Matth. 26.*

b *Frons omnium
familiaris;
multorum animas
ratur: inacidia
occulta; infidia
aperta. Cic. pro
L. Flacco.*

c *Tuta frequē-
que via est per
amicos facere no-
men: Tuta fre-
quēsq; licet sit
via, crimē habet.*

d *Alterā manu
fert lapidem, al-
tera ostentat pa-
nem. Plaut.
Aulular.*

e *Nulle sunt oc-
cultiores infidie,
quam eę, quę la-
tent in simulatione
officij, aut in
aliquo necessitu-
dinis nomine.*

Nam e. m., qui
palam est aduer-
sarius, facile cau-
endo vitare
possis: hoc verò
occultum, inie-
stinum, ac dome-
sticum malum,

non modo non existis; verum etiam opprimit, antequam perspicere, atque explorare potueris.
Cic. in Verr. lib. 1. f. — Non hospes ab hoste tutus. Non socer a genero. —
Ouid. Metam. lib. 1.

a traitour; and last of all he kissed him as a friend, but hee was a deadly enemy. (a) By the pledge of loue hee gaue him a wound; by the duty of charitie he shed his blood, and by the instrument of peace he procured his death. Neither doe we want experience hereof in our daies, as the Apostle prophesied of the last times, 2. Tim. 3. 4. For doe wee not daily see (b) that many haue friendly and familiar countenances, that haue angrie and wrathfull minds? and is there not often hidden displeasure, where there is open flattery? This is a very odious and an abhominable thing. (c) Salomon compareth him, that vnder pretence of friendship is an enemy, vnto a posthard overlaid with silver drosse. Prov. 26. 23. And Dauid saith, that his enemies came about him like Bees. Psal. 118. 12. and very fitly, as one obserueth; because the Bee hath sweet honny in her mouth, and a venomous sting in her taile. Yea, and such kinde of persons are most dangerous, taking away the vse of humane societie. For how can a man liue and conuerse safely with that man, that bloweth both hot and cold, as the Satyre said, (d) that carieth fire in the one hand, and water in the other? Though a man be neuer so wary and circumspect: yet he can hardly in this case auoide danger. (e) For there is none more secret and hidden trechery, then that which is cloked with pretence of friendship. An open aduersarie may easily bee shunned, but this close mischief will oppresse a man before he can perceiue it. As Dauid saith of his enemies. Surely, mine enemy did not defame me; for I could haue borne it: neither did mine aduersarie exalt himselfe against mee; for I would haue bid mee from him: But it was thou, O man, my guide and my familiar, &c. Psal. 55. 12. 13. By this meanes it commeth to passe, that a man cannot tell whom to trust. (f) If there bee fallshood in fellowship, it is not safe for any man to trust his friend. Yea, hee must keepe the doores of his mouth, from her that lyeth in his bosome. Mich. 7. 5.

This doctrine serueth to admonish euery one of vs, to take heede of this sinne. As we desire to approue our selues to be members of the Church in this life, and heires of Gods Kingdome afterwards, *we must speake the truth in our hearts.* *Psal. 15. 2.* We may not pretend loue to any man *in word and in tongue only*, but we must loue *in deede and in truth.* *1. Iob. 3. 18.* Especially, we must keepe all bonds of friendship inuiolable, with those that trust vs and relie vpon vs.

Then, when he saw that he was condemned. *Aquinas* moueth a question, how *Judas* could see this, when as yet *Christ* was not condemned. For *Pilate* had not yet examined him, much lesse pronounced sentence against him. But hee answereth out of *Origen*, that hee easily saw what the end would bee, because hee perceiued, that the chiefe *Pers. 1. 2.* *Priests and Elders* had taken counsell to put him to death, and for that purpose had deliuered him to the Deputy. Now when he saw the matter was come to this passe, then he beganne to repent himselfe of that he had done. It is like, that he thought before, that *Christ* might escape, and that there was no danger of death. But now, seeing indeed what the issue would be, his conscience is troubled, and his heart beginneth to smite him. Hee could neuer before see the hainousnesse of his sinne, till hee saw that this was the end of his treason, that so innocent a person should be put to death. And now at the last comming to himselfe, he beginneth with sorrow and grieve to waigh the enormitie of his fact, and to be displeased with himselfe for it.

* Where we may obserue the craft and subtilty of the Deuill, that he dazeleth mens eies, and blindfolds them, that they cannot see the foulness of their sinnes, till hee haue brought them whether he would: but afterward, when it is too late, he letteth them see what they haue done. [a] First he extenuateth a mans sins, to draw him on the more easily; but afterward, he aggrauateth them, and maketh them appeare out of measure sinnefull: hee seduceth them with a false perswasion, as though either no hurt at all, or at least not much hurt would follow vpon their sinnes. [b] Yea there

Use.

Aquinas in loc.

* Doctrine.

Mens eies are blinded before the committing of sinne, and opened afterward.

a Non permittit Diabolus eum quinon vigiliant, videre malum antequam perficiant. *Aquinas in locum.*

b Male humanis ingenijs natura consuluit, quod plerumq; non futura, sed transacta perpendimus. *Qu. Curtius, lib. 8.*

Mat. 16. 24.

Mat. 3. 16.

Luke 8. 29. 30.

Luke 4. 29. 30.

Job. 18. 6.

there is euen in nature a disposition, neuer to waigh the issue of a thing thoroughly, till it be done and past. Which being furthered by the Deuill, must needes be so much the worse. Hence was it, that *Judas* neuer saw the hainousnesse of his bloody thoughts against his Master, till he was condemned; otherwise he would neuer haue done so cruell a deede. He had often heard from our Sauour Christ himselfe, that hee must be betrayed, and deliuered into the hands of the high Priests, and by them be crucified. He had heard a grievous woe denounced against him that should betray him, *that it had bene good for that man, if he had neuer bene borne.* But the Deuill soone extinguished the remembrance of these things, and made them no better then a tale told to a deafe man. No doubt, he made him belecue, that Christ should neuer be put to death; but that hee might enrich himselfe with the money, and yet his Master should do well enough. He perswaded him, that either his owne innocencie would acquite him, when he should be brought to his trial; or else, if his enemies should be so malicious, as to condemne him without cause, yet by his diuine power, he could easily when he listed, rescue himselfe out of their hands. It was not likely, that he that with a word *could still the raging of the Sea,* and with a word *could cast out a legion of Demils,* would suffer mortall men to preuaile so farre, as to put him to death. Besides, he had had experience of Christs power in this case. When the men of *Nazareth*, offended at his preaching, thought to cast him head-long from the top of an hill, *hee passed through the midst of them, and went his way.* Yea, when himselfe with a rabble of Souldiers came to apprehend him in the garden, hee did but speake a word, and *they all went backward, and fell to the ground.* But now, perceiuing contrary to his opinion, that hee was condemned to death, at the last he acknowledgeth the gricuousnes of his sinne, and is touched with remorse. As the Deuill dealt with *Judas*, so hee dealeth with all sinners: hee leadeth them long hoodwinckt through many sinnes, and at the last, when their eies are opened, that they see the odioulnesse of their sinnes, but
can.

cannot see the mercy of God, he casteth them headlong in -
to horroure and anguish of heart. *Adam* and *Eue* saw no
harre by themselves, till they had indeed eaten the forbid- *Gen. 3. 7.*
den fruit; but *then their eyes were opened, and they saw their*
nakednesse, and in it their miserie. *Peter* saw nothing in the
denying of his Master, till the cocke cre w, and *Christ* looked *Mat. 26. 74. 75.*
back vpon him, but afterwards his heart melted within him,
and he *wept bitterly*. *Dauid* saw nothing in his adulterie and
murder, but slept full securely, and neuer thought worse of
himselfe for it, till *Nathan* the Prophet awaked him: then *2. Sam. 12. 13.*
he cried out in the bitterness of his soule, *I haue sinned against*
the Lord. The reason why the Deuill doth thus blind mens
minds, is this: He knoweth they would neuer be caught, nor
brought to commit sinne, if they should see the danger of it.
And therefore, he is most carefull to hide that. If *Dauid* and
Peter had seen as much before, as they did after, they would
neuer haue fallen in so fearful a manner. And herein the De-
uill resembleth the fowler, [1] that will not spread the bare-
ner before the birds, but straweth corne, or vetch flakes, or
some thing or other, to allure them and draw them to it.
And the fisher, that couereth his hooke with a baite, the
better to beguile the fishes. If he should cast a naked hooke
into the water, he should catch but a little fish. So the De-
uill, when hee fished for *Adam*, hee baited his hooke with
hope of preferment, perswading him that hee should better
his estate, and *become like God himselfe, knowing good and e-*
uill. To catch *Dauid*, he baited his hooke with pleasure and
delight. He caught *Achan*, *Gebez*, and *Iudas* in this place,
with gaine and profit. And he ensnared *Saul* with pretence
of religion. Thus he dealeth still with euery man: knowing
his disposition, and how hee is inclined, hee fitteth his baits
accordingly. He neuer comes bluntly and rudely to a man,
and biddeth him simply transgresse Gods Commandement,
but alwaies vseth some deuise or other, to make his sinne
please him. He entiseth the drunkard with voluptuousnesse,
hee allureth the theefe with hope to better his estate, hee
draweth on the whoore-master with delight of the flesh.

a Frustra ia-
flatur rete ante
oculos pennata-
rum. Bern. in
Psal. 91. Jeru. 13

Gen. 3. 5.

2. Sam. 11. 2.

1. Sh. 7. 21.

2. Kings 5. 20.

1. Sam. 15. 21.

bul. Solymus Pa-
lyst. cap. 17.

Yea and all this while, he doth what he can, to extenuate the sinne, and make it seeme light, making but litle mole-hills of great mountaines. As he perswadeth men, that drunkennes is but good fellowship; that adultery is but a litle dalliance, and a tricke of youth; that pride is but a desire to be handsome and cleanly, and that couetousnesse is but an honest care to liue in this world. But afterwards, when hee hath wrapped them in indeed, then he aggravateth euery sinne, and lodeneth and ouerwhelmeth the soule and conscience with unspeakable horror. And herein he is like the *Panther*, which hath the body all ouer painted with litle spots, very pleasant to the eie, and delightfome to the smell; whereby many beasts come very hastily to gaze vpon her. But withall shee hath a very vgly and grimme face, which maketh them afraide to come neare. And therefore, because shee is slow of pace, and cannot by running get her prey, shee hideth her face, and sheweth only her painted skinne, to allure the beasts within her reach, and then sodainly shee deuoureth them. In like manner, the Deuill seldom appeareth in his owne vgly shape and likenesse, for then euery one would be afraide of him: but alwaies appeareth vnder some colourable pretence or other, that he may more easily deceiue poore sinners.

W. se.

This doctrine serueth for our admonition, that wee take heede we be not beguiled with false perswasions, and so fall into grieuous sinnes, least when the filthinesse and hainousnesse of them shall bee once brought to our knowledge, we be not able to beare the horrour that will follow vpon them. Sinne may well bee compared to the strumpet that *Salomon* speaketh of, *Prover. 7. 13.* At the first it will flatter a man, and vse many perswasions to allure him: but if he yeeld and consent, he shall be *as an Oxe that goeth to the slaughter-house, and as a Foole to the stocks for correction. Till a dart strike through his liner, &c. Vers. 22. 23.* That which is spoken of the bread of deceit, *Proverb. 20. 17.* is true of all sinne whatsoever; That at the first putting into the mouth, it is *sweet as Manchet*, it hath a pleasant

fant rellish, but afterward the belly is filled with granel. The pleasure that accompanieth the committing of sinne, is not so certaine, as the heart-burning and horroure of conscience that followeth afterward. [^a] Saint *Augustine* compareth sinne to a kind of bramble, called *Christs thorne*, which at the first sprouting is like an herbe, soft and tender, but after there followeth sharpe prickles. So sinne at the first is pleasing to the flesh, but afterward it leaueth a pricke in the conscience, which whosoeuer would not feelee, hee must now strike himselfe with the pricke of repentance. As the flower breedeth a worme, which afterward eateth and consumeth it: So sinne, that a man liueth in with delight, breedeth a worme that gnaweth the conscience, and vexeth it with endlesse woe, [^b] which remaineth and abideth when the pleasure is vanished and gone. (^c) And indeed all the itching delights, and all the enticing pleasure of sinne, is soone at an end: but it imprinteth bitter tokens in the memory, and leaueth foule footsteps in the soule. (^d) And therefore wee may say of sinne, as was said of the riuer *Hypanis*, (which is sweet and wholesome at the spring head, but after falling into an other riuer, the nature of it is changed, and it is exceeding bitter) that all that tast of it at the first, doe like and commend it, but they that haue experience of the end of it, haue cause to curse it.

We vse to say, we will not buy gold to deare: Why then should we buy the momentanie pleasure of sinne at so high a rate? when the fish hath swallowed the hooke, had shee not better haue beene without the baite? when the bird is caught in the net, had shee not better haue wanted the corne that allured her? Let vs therefore learne to know the enterprises and sleights of *Satan*, as the Apostle calleth them 2. Cor. 11. & the deceitfulness of sin. Heb. 3. 13. least we be circumvented therewith. [^e] The Deuill, as one saith, lyeth, that he may deceiue vs, flattereth, that he may hurt vs; promisseth vs good things, that hee may doe vs a mischeife; hee promi-

^a Aug. in Psal. 58.

^b Voluptas transiit, peccatum remansit. Bern. de vix vita.

^c Transiit totus ille priuatus delectationis iniquae, & voluptatis illecebra tota breui finita est: sed amara quaedam impressit signa memoriae.

^d & vestigia sada reliquit. Bern. de conuer. ad Sebol. Cito praeterit quod delectat; permanet sine fine quod cruciat. at. Aug. de honest. mulierum.

^e Qui in principis norunt, praedicant: qui in fine experti sunt, non iniuria excreantur. Iub. Solinus. cap. 24.

^e Mentitur, ut fallat; blanditur, ut noceat; bona promittit, ut malum tribuat: vitam pollicetur, ut perimat. Cypr. Lib. 1. Epist. 8.

F Nocet empti
dolore voluptas.
E O peccata,
quam faciles a-
ditum habetis,
dum suadetis :
& quam diffi-
les exitum habe-
bitis? dum su-
adetis inungitis;
sed postquam su-
aseritis, usque ad
mortem animam
pungitis. Deli-
ctum ma-
gis cum tam
noxia futura,
cum animam
meam vestra
dulcedine pulsa-
batis, cum cor
meum vestra
dulcedine unge-
batis? cur hoc
ante celabatis?
& cur me trade-
batis de contri-
tione cordis.
Math. 16. 26.

seth vs life, to the end he may kill vs. Hee promiseth plea-
sure, but God knowes [*f*] it is deare bought; there is ne-
uer a dramme of it, but it bringeth a pound of sorrow. And
therefore Saint *Augustine* complaineth greatly in this case.
[*g*] O my sinnes, how easie passage had you into my heart
when you began to perswade me, and how hard will your
issue be? when you began to perswade me you flattered me;
but after I was once perswaded, you wounded mee euen to
the death of the soule. And a little after, O my sinnes, saith
he, were you like to proue thus hurtfull, when you allured
my soule with your sweete pleasures? Oh why did you
conceale this before? Oh why did you betraye me? &c. A-
gaine the Deuill promiseth profit, but alas, *what will it*
profit a man to winne the whole world, and loose his owne soule?
Had not *Iudas* beene better without his thirtie peices of
siluer? Had not *Achan* beene better without his goodly
Babylonish garment, and his siluer and wedge of gold? And
had not *Jezebel* beene better without his talents of siluer,
and change of garments? Let vs therefore, euermore sus-
pect the Deuill, and pray to God to open our eyes in all
temptations, that before wee commit sinne, wee may see it
in the true likenesse of it, how odious and ougly a thing it is,
how dishonourable to God, and how hurtfull to our owne
soules, then would we neuer fall into such grosse sinnes as
otherwise we doe.

[*Repented himselfe.*] Hether to wee haue spoken of the
circumstances of *Iudas* his repentance: now follow the
partes of it: which are three, *his contrition*, *his confession*,
and *his satisfaction*. This is in a manner all that the *Papists*
require in repentance, that there be contrition in the heart,
confession of the mouth, and satisfaction of the worke. And
therefore, by their doctrine *Iudas* repented truly. But let
vs examine them seuerally, and wee shall see, that hee was
farre short of true repentance.

And first for his contrition. It cannot be denied, but that
he had a great measure of sorrow in his heart, but his sor-
row was not right; nor such as it should be. He saw in-
deede

deede what punishment hee had deserued, his conscience was vexed with the guiltinesse of his sinne, and with feare of hell fire, which he saw burning before him, yea felt already kindled within him: and this made him grieve. Otherwise, he neuer sorrowed, for that by his sinne hee had so highly offended and displeased God. And this doth the word signifye, that is vsed in this place: which properly is as much as to be sad and pensue after any deede done: and it answereth to the Latine word, which signifieth to be *Penitent*: and may bee vsed as well in euill part, as in good. For it doth not properly containe any change of the minde and life vnto better; but simply expresseth a kind of heauinesse and discontentment, causing a man to wish that vndone which he hath done, bee it good or euill. Some call it contrition, which is nothing else but an high way to any grievous sinne, and so at last to desperation. So that here it signifieth nothing else but the sorrow wherewith *Iudas* was swallowed vp, after he considered the foulnesse of his sinne. But there is *an other word*, many times vsed in the *new Testament*, which properly signifieth to be wise after any fact, and so to bee sorrowfull for the fault committed, as to reforme it: answerable to the *Latine word* that signifieth to *repent*, and therefore, properly it is neuer taken but in the good part.

μεταμενοις.

βρα.

Penitere.

μετανοειν.

Repiscere.

From hence then we may gather this instruction, that euery sorrow for sinne, though it be neuer so great, causeth not true repentance; but onely godly sorrow. This the Apostle *Paul* affirmeth in plaine wordes, when he saith, that *godly sorrow causeth repentance, neuer to be repented of*: namely when a man is grieved for his sinnes committed, not for feare of punishment, but because hee hath offended God, that hath beene so good, so gracious, and so mercifull a Father to him. Euen as a good Sonne, when he seeth his Father angry hee is sorrowfull, not so much for feare of the rod, as because his Father hath beene so louing and so kind vnto him. So it is with all Gods children, as appeareth by many examples in the Scripture. When *Dauid* had committed

Doct.

Onely godly sorrow causeth true Repentance.

2 Cor. 7. 10.

2. Sam. 12. 13.

Psal. 51. 4.

2. Sam. 24. 10.

Gen. 3. 4.

Mat. 26. 75.

Psal. 51. 4. 10.

Ezra 9. the
whole Chapter
& 10. 3.

committed those great finnes of adultery and murder, and was reprov'd for them by the Prophet *Nathan*, he confessed with great remorse and anguish of heart, *I have sinned against the Lord*: and in another place, *Against thee, against thee only have I sinned &c.* All the judgments that *Nathan* threatened against him, which were great and fearefull, did not so much affect him as the dishonour which by his finnes he had done against God. And againe when hee had numbered his men, his heart smote him, and he cryed out, *I have sinned exceedingly in that I have done.* The pestilence which rag'd so horribly in the land, did not so much move him, as his pride against God, in presuming more of the strength of his souldiers, then of Gods protection, whereof hee had so good experience. So the Church of God considering the great indignitie she had offered to her spouse Christ Iesus, that shee would not open to him, though hee intreated her so faire, but suffered him to stand without, till his head was full of dew, and his locks wet with the drops of the night: shee was so affected, that her very bowels were moved within her. And the Apostle *Peter*, as wee haue heard before, seeing how grievously hee had sinned in denying his Master went out, and wept bitterly. If there had beene neither heauen nor hell, neither reward nor punishment, yet this very vnthankfulnesse to so kind a Master, would haue caused him to sorrow as much as hee did: when this affection is once in a man, then hee beginneth truly to repent, and neuer before. Then hee is displeased with himselfe, then hee loatheth and detesteth his finnes, whereby he hath offended God, and then he beginneth seriously to bethinke himselfe, what course he may take to please God. So did *Danid*, being greiu'd because he had so hainously offended God, he prayeth, that God would create in him a cleane heart, and renew a right spirit within him, that so he might walke more acceptably before the Lord, for the time to come. So also the godly *Israelites* in *Ezra* his time, when they had with great grieve of heart bewailed their finnes against God, they resolv'd to make a covenant with God, and solemnly

to bind themselves, to put away their strange wiues, whereby they had so much dishonoured him. And so is it withall the faithfull, euen as a good child, hauing by his vntowardnesse vexed his Father, is carefull afterwarde to please him by all meanes possible.

There is another sorrow, which the Apostle calleth a *worldly sorrow*, which is alwayes ineffectual: for it ariseth only of feare of punishment, and when that is once taken away, they returne to their former sinnes, as greedily as the dog to his vomit. Whereupon Saint *Augustine* saith well. There are some, that repent that they haue sinned, by reason of present punishments. For the robber is displeased with his sinnes, when hee is brought to punishment for them: but take away the punishment, and hee returneth againe to his former faultes. Like vnto him are they that confesse their sinnes against their willes; not for any loue of good, but to auoide the losse and punishment of the world. So that, repentance will bee profitable, if it bee voluntarie. And on the contrary side, that which is extorted and wrung from a man for feare of punishment, is alwayes vnprofitable. *Kain* mourned exceedingly and cryed out saying *My sinne is greater then can bee forgiven me*: but it was not for his hypocrisie in Gods seruice, no for his cruell murdering of his brother, but because of the punishment that God inflicted vpon him. *Pharaoh* howled and tooke on and confessed him selfe a sinner, but it was not in any detestation of his sinne, but for the great plagues that God had brought vpon him and his land: and therefore when they were removed hee was as wretched, and as disobedient as euer he was before. *Saul* was sorrowfull and acknowledged his sinne, but it was onely in regard of *Sammels* threatening, that God had reiected him, and would take his Kingdome from him and therefore, hee was so far from amendment of life that he became every day worse and worse, as appeareth in the whole course of the story. *Achab* also humbled himselfe and put on sackcloth, as though he had bene very penitent: but it was for feare of the vengeance that *Eliab* had denounced

2. Cor. 7. 10.

Oderunt peccare boni virtutis amore. Oderunt peccare mali formidine pena. Sunt quos peccasse penitet, propter presentia supplicia, displicet enim latroni peccatum, quando agitur de pena: desu vincula, reuertitur ad crimina. Huic concordant, qui consentunt inuiti non amore boni sed ut fiant damnum & incommodum aculi. utilis ergo erit penitentia, si sit spontanea. De vera & falsa penit. cap. 9.
Gen. 4. 11. 13. 13
Exod. 32. 34.
& 10. 16. 17. 20
1. Sam. 15. 24. 25

1. King. 21. 27.

✠ 22.8.26. 27.

Pse.

gainst him and therefore there was no reformation in him, as may appeare in that hee persecuted the Prophet for telling him the truth.

This end may serue to stirre vs vp to labour for godly sorrow, that wee may mourne for sinne, because it is sinne, and because it displeaseth God. And this will be exceeding forcible to expell our sinnes: for when this affectation once commeth into the heart, sinne goeth out: it will not lodge nor settle there vnlesse it bee cockered and made much of. When a man once bewaileth his sinnes, and lamenteth for them, as he would doe for the losse of his *onely Sonne*, then hee cannot choose but detest them: then euen his dearest sinnes, wherein he hath taken most delight, *will bee bitter as gall*, and most odious vnto him. Now the meanes whereby this sorrow may be attained are these. First, to consider the manifold blessings of God towards vs, and our vnthankfulness to him. When a man shal consider how gracious God hath beene vnto him, renewing his *mercies towards him euery morning*, and withall, how vnthankfull hee hath beene, *rendering euill for good, and hatred for his good will*; it cannot choose but much affect him. When *Dauid* called to mind what great things God had done for him, that hee had advanced him to be King ouer *Israel*, and had deliuered him out of the hands of *Saul*, and as *Nathan* told him, *if that had beene too little, he would haue giuen him much more*: that wrought remorse and sorrow in his heart. The like wee see in the people of the *Iewes* in the time of *Ezra* and *Nehemiah*. Secondly, to call to minde and throughly to waigh the ill effects that follow vpon sinne. Namely, that they *hinder good things from vs*, and pull downe many curses vpon our heads: but especially, that by them *we peirced and crucified Christ Iesus*. When a man shalbe perswaded of this, it will make him mourne more then any thing. It will cause him *to afflict himselfe, to sorrow and to weepe, to turne his laughter into mourning, and his ioy into heavinesse*. Thirdly, to attend diligently vnto the Ministry of the word, that so our sinnes may be laid open, and our heartes smitten with greife

for

Zech. 12. 10.

Lament. 3. 23.

2 Sam. 12. 7. 8.

Ezra. 9. 8. 9.

Nehem. 9. 7. 8. 9.

10. 6.

Iere. 5. 25.

Zech. 12. 10.

James 4. 9.

for them. Thus was it with the hearers of Saint Peter when they heard their particular finnes, and the haniouſneſſe of them diſcouered by his preaching, it is ſaid, *they were pricked in their hearts*. But it is not the bare hearing of the word that will effect this; it muſt bee laid vp in the heart, that ſo the continuall remembrance of it may wound the ſoule, when neede requireth. As the Lord ſaith by the Prophet, *he will write his lawes in their heartes by his ſpirit, and then ſhall they remember their owne wicked wayes, and ſhall iudge themſelves worthy to haue beene deſtroyed*. Laſt of all, to take heede of preſumptuous finnes, otherwiſe our heartes will ceaſe to ſmite vs, or if they doe, we ſhall not feele it: as we ſee in the example of *Dauid*, whoſe heart did alwayes ſmite him in his infirmities; as after the cutting of the lap of *Sauls* garment, and after the numbring of his men: but after thoſe great ſins of aduſtery and murder, he had either no checke nor touch of conſcience at all, or if hee had any, it was ſo, that he had no ſenſe nor feeling of it til, *Nathan* the Prophet came to him, and awaked him out of his ſecuritie.

I haue ſinned.] This is the ſecond part of *Iudas* his repentance, namely his confeſſion: which though it bee ſet downe after his reſtitution, yet no doubt it was in order before it. And therefore we will handle it firſt. And firſt wee will ſpeake of it in generall, and then more particularly examine the matter of it. In this confeſſion of his, wee ſee hee goeth very farre. Firſt he confeſſeth his ſin openly and publicly, without any regard of his credit, he careth not who heareth him. Secondly, he doth not onely confeſſe in generall tearmes, *I haue ſinned*, but hee layeth out his particular ſin, *I haue ſinned*, ſaith he, *in betraying innocent blood*. Herein he went a great deale farther then many will doe at this day: and yet hee went not farre enough. For many things were wanting in him which are required in true confeſſion: which that it may the better appeare, let vs conſider the doctrine of true confeſſion.

Wherein we are to obſerue, firſt, the perſon to whom we muſt confeſſe our finnes: and ſecondly, the manner how we muſt confeſſe them. For the perſon, wee are to know, that

Acts 1.36.37.

Jere. 33.31:

Ezech. 36.27.31

1. Sam. 24.6.

2. Sam. 24.10.

2. Sam. 12.1. &c

Doct.

The nature of true confeſſion,

first and principally we must confesse our finnes to God: as *Dauid* did, *I acknowledged* saith he, *my sinne vnto thee: for I thought, I will confesse my wickednesse vnto the Lord.* *Psal.* 32.5. And the reason is. First, because all sinne is committed against God; as *Dauid* saith, *Psal.* 51.4. *Against thee, against thee onely haue I sinned, and done euill in thy sight.* It is true, we may and doe wrong and hurt men by our finnes, as *Dauid* highly iniured *Uriah* by his sinne, but as it is a sinne, the cheifest dishonour is against God. And so was *Ioseph* perswaded, when hee would not yeeld to the allurements of his Mistris. *How can I doe this great wickednesse, and sinne against God* *Gen.* 39.9. And yet withall he confesseth in the same place, that it would haue beene a great offence against his Master, considering what trust he had reposed in him [2] Secondly, because God onely can forgieue sinne. The *Scribes and Pharises*, though they were corrupt in many things, yet in this they held the truth, when they said *Who can forgieue finnes but God onely?* And *Elihu* in the book of *Iob* affirmeth it very confidently *Surely*, saith hee, *it appertaineth vnto God to say, I haue pardoned, I will not destroy.* And the Lord himselfe testifieth as much saying, *I euen I am hee that putteth away mine iniquities for mine owne sake &c.* So that it is euident, that our sins must be confessed vnto God. Now here *Judas* failed. For no doubt if hee had vnfainedly confessed his finnes to the Lord, hee had obtained the pardon of them according to that saying of Saint *Iohn*: *If wee confesse our finnes, God is faithfull and iust to forgive vs our finnes.*

Secondly, we must confesse our finnes also to men, and that both publickly and priuately, as the qualitie of the sinne requireth. For publick confession, if a mans sinne haue been publick to the offence and scandall of the Church, and hee hath beene excommunicate for it, he ought publickly to acknowledge the same, and earnestly desire to be receiued into the fellowship of the Church againe. Thus was that incestuous person, that was deliuered to *Sathan* for his sinne, vpon his humiliation restored. And indeede, there is a very necessary vse of this open confession: first, in respect of God, who is

a Solus Deus
misereri potest:
veniam peccatis
que in ipsum
commissa sunt,
solus potest ille
largiri, qui pec-
cata nostra por-
tauit, Cppr. Ser.
3. de lapsis.
Marke 2.7.
Job. 34.31.
Ipsa. 43.25.
2. Iohn 1.9.

1. Cor. 5.

2. Cor. 2.

2. Cor. 2.

2. Cor. 2.

thereby much glorified, as before he had been dishonored. And therefore, when *Ioshua* laboured to bring *Achan* to a free and heartie confession of his sinne, he saith. *My sonne,* *Iosh. 7. 19.* *I beseech thee, give glory to the Lord God of Israel, and make confession unto him; & shew me now what thou hast done, &c.* Secondly, in respect of the Church, both that the congregation that hath beene offended, may be satisfied, when it seeth the sinner converted; and also that others may be terrified from committing the like sinnes, as the Apostle saith. *Them that sinne rebuke openly, that the rest may feare.* *1. Tim. 5. 20.* And last of all, in respect of the sinner himself, that he may thereby be the more humbled, as the incestuous person was, before spoken of. Whereas otherwise, if it be made a money matter, few or none will regard it. *David* performed this of his owne accord. When he had dishonoured God, and scandalized the Church by his grievous sins, and had caused the enemies of God to blaspheme, he penned the *51. psalm,* *2. Sam. 12. 14.* to testify his repentance to God and the world, and to remaine in the Church to all posterity. And *Iohn Baptist* admitted none to his baptisme, but such as first made humble confession of their sinnes. And the coniurers being brought to true repentance, came into the Church, and confessed, and *shewed their workes.* *Mat. 3. 6.* And thus was it alwaies in the ancient Church, where all notorious offenders were excommunicate, and debarred from publike praiers, and the vse of the Sacraments. They remained apart in the Church, and heard Sermons, that thereby they might the better be brought to the sight of their sins. And after a certaine time, they were admitted to praiers, but yet in a seate by themselves, called the seate of the penitents (as they say, it is the vse at this day in *Scotland.*) But when the Sacraments began to be administered, they departed. At the last, being thoroughly humbled, with bitter teares they craued pardon of the congregation which they had offended, and so were restored and receiued againe. [2] And this discipline did *St. Ambrose* exercise against *Theodosius* the Emperor, who hauing made a great slaughter of the *Thessalonians*, was kept out of the Church. *Did 3.* *a Tripart. hist. lib. 9. cap. 30.*

b *Amplector prompta & plena dilectione, cum penitentia reuerentes, peccatum suum satisfactio ne humilis & simpliciter confitentes. Si qui autem sunt, qui putant se ad Ecclesiam non precibus, sed minis regredi posse, aut exhibuant aditum sibi non lamentationibus & satisfactionibus, sed terroribus facere: pro certo habeant, contra tales stare Ecclesiam Domini, nec castra Christi inuicta & sortita, & Domino tuente munita, minis cedere. Sacerdos Dei Evangelium tenens, & Christi praecepta custodiens occidi potest, vinci non potest. Lib. 1. Epist. 1.*

c *Ego vero praedico, quod cum ingredi sacra limina prohibebo: fouero Imperium in tyrannidem mutabit, necem libenter suscipiam. Vbi supra.*

d *Qui multos offendit peccando, placare multas oportet satisfaciendo; ut Ecclesia, prius offensa per culpam, in conuersione restat in misericordiam. De vera & falsa penit. cap. 11.*

Church for the space of eight Moneths, and after being admitted, he did not stand, nor bow his knees only, but fell flat on his face vpon the floore, and tearing off his haire with his hands, and bedewing the pavement with his teares, he desired that his sin might be forgiven. [b] And this was the practise of St. *Cyprian*, as himselfe testifieth. I doe willingly, saith he, and louingly, embrace such as returne penitently, and confesse their sinnes, with humble and vnfeined satisfaction. But if there be any that thinke they may come againe to the Church, not by intreaty, but by threatnings, or suppose to procure their admittance, not by lamentations and satisfactions, but by terrors; let them know for a certainty, that the Church of God standeth out against such persons; and that the inuincible and strong rents of Christ, guarded by the Lords protection, will not giue place to threatnings. The Priest of God, that holdeth the Gospell, and keepeth the precepts of Christ, may bee killed; but hee cannot be overcome. And this was the resolution of Saint *Ambrose*, when he heard that the Emperour was coming towards the Church, before he was absolved. [c] I protest, saith he, I will debarre him from going ouer the holy threshold, and if he will turne his power into tyrannie, I will willingly die in the quarrell. To this purpose St. *Augustine* hath a good saying, [d] he that hath offended many by sinning, ought to pacifie many by making satisfaction; that as the Church hath before benee offended by the trespass, so by the repentance it may be moved to compassion. And indeed he that is truly touched with a sense and feeling of his sinnes, will not be tender of his owne credit, nay hee will not care how much he disgraceth himselfe, so that by his confession he may glorifie God, and edifie the Church. And therefore; they may iustly suspect their repentance, that hauing publickly offended, cannot be brought to make publicke confession. And as this publicke confession is required, so in priuate offences, priuate confession is also necessary. First, in respect of our selues, that by emptying our

hearts into the bosome of another, wee may receive comfort. And this is that which St. James exhorteth, saying: *Acknowledge your faults one to another, and pray one for another, that ye may be healed.* But here we are to know, that a man is not bound to confesse his finnes only to the Minister, and to none else (as the Papists teach men to lay open their finnes to a greasie bald Frier) but he may make choise of any other Christian friend, of whose godlinesse and faithfulness he hath good experience. Yet because every godly Minister hath from God *the tongue of the learned*, and therefore knoweth best to minister a word in season to him that is weary: therefore, it is fittest to make choise of him. Neither is a man bound to make confession of all his finnes, as the Papists would haue it, (for *who can tell how oft he offendeth?*) but only of such as doe most afflict his conscience. Secondly, in respect of others: And first of such as we haue offended by our finnes, according to the rule of our Sauour Christ, *Mat. 5. 23. 24. If thou bring thy gift to the Altar, and there rememberest that thy brother hath ought against thee, Leave there thine offering before the Altar, and goe thy way, first be reconciled to thy brother, &c.* Now here Judas failed, in that hee goeth to the high Priests and confesseth to them, but doth not prostrate himselfe before his Master, whom he had betrayed, and desire him to forgiue him his sinne: which if he had done, (a) so great is his mercy to poore sinners; he might haue obtayned pardon. Secondly, of such as to whom wee haue giuen occasion of sinne, or haue bene any meanes to draw them to sinne, And in this Judas did well. For in going to the high Priests, he doth not only confesse his owne sinne, but withall giueth them occasion to repent likewise. For if he sinned in betraying Christ Iesus, surely they also sinned in apprehending, condemning, and putting him to death. And thus we see the persons, to whom we are to make confession of our finnes.

Now for the manner, we are to know, that euery kinde of confession will not serue the turne. And therefore, these properties are required. First, it is not enough to confesse

Jam. 5. 16.

Jsa. 50. 4.

Psal. 19. 12.

a Arbitror quod etiam Iudas potuisset tanta Dei misericordia non excludi à venia, si penitentiam non apud Iudeos sed apud Christum egisset. Ambros. de penit. lib. 2. cap. 5.

1. Job. 3. 20.

Psal. 139. 3 &c.

2. Sam. 14. 10.

Act. 12. 19. 20.

Impressio
 -q achul mite
 is De atnat isfium
 mon amolavetum
 , mitor 6 thulov
 amolavetum 2
 achul hupa mon
 isfium hupa hup
 , Jordanis isfium
 . 2. dit amoy ob
 . 2. 201

Ezra 9. 6.

our finnes in general, as ignorant men use to thump themselves on the breast, and say, I am a sinner, but we must confesse our particular finnes. If any man shall object, that this is needlesse, because God knoweth our finnes better then we our selves doe, for he is greater then our hearts, and knoweth all things. I answer, that it is true indeede, all our sins are most perfectly knowne to the Lord. *Who is accustomed to all our waies*, as David saith. And therefore, we doe not confesse our finnes to informe God, but wee doe it for our owne benefit, that thereby we may be brought unto godly sorrow, which is attained by a distinct acknowledgement of our finnes. And thus have the children of God confessed their finnes. When David had numbered his people, and his heart did smite him for it, he confessed particularly, *I have sinned exceedingly in that I have done*. (And in the title of the 31. Psalm, hee confesseth his adultery in plaine termes.) And so doth the Apostle confesse how he had persecuted the Church, yea by name, how he had been a great stickler in the Martyrdome of blessed Stephen. Yea Judas in this place performed this duty. And surely, if it were not necessary, the Devill would never labour to hinder it so much as he doth (as wee see how hard it is to bring one of an hundred to doe it as they ought) for he knoweth, that if once men come to a true sight of their particular finnes, and so to godly sorrow, his Kingdome will soone decay, and therefore, he maketh men so unwilling to yeeld to it, as they are. Secondly, we must in confessing our finnes, aggravate them to the uttermost against our selves, and not extenuate them, as the manner is, for men to make very light of their finnes, and if they neuer doe worse, they hope they shall doe well enough. But wee must labour to make our finnes appeare most vile and hainous. For soothing of our selves in sinne, will take off the edge of our sorrow, that we shall neither see them, nor grieve for them as we ought. And therefore, Ezra confessing his owne finnes, and the finnes of his people, he saith, *Our iniquities are increased over our head, and our transgressions are grown up to heaven*. And

shall not be forgotten, and shall be remembered for ever

Daniel confessed, that to him and the people of *Israel*, there *Dan. 9. 3. 6. 7.*
belonged nothing but open shame. And *David* acknowl- *Psal. 51. 4.*
geth his sinne to bee so hainous against God, as hee might
iustly condemne him, and doe him no wrong. And the A-
postle *Paul*, speaking of his persecuting the Church, doth *Gal. 1. 13.*
set it out to the full, he saith. *He persecuted the Church of*
God extremely, and wasted it, or made hauocke of it. And
1. Tim. 1. 13. he saith, *he was a blasphemers, and a persecuter,*
and an oppressor. Yea *ver. 15.* the chiefe of all sinners. [b] which
as *Bernard* wel obserueth, was not spoken by way of lying,
but as he thought in his heart. For he that by due examina-
tion doth thoroughly vnderstand himselfe, thinketh no mans
sinne like his sinne, because he vnderstandeth not another
mans sinne, as he doth his owne. Yea *Iudas* here doth not
only confesse in particular that he had betrayed his Master,
but that he had betraied his innocent Master, which maketh
much to the aggrauating of the fact. Much more must we
doe the like. And indeede if this were duly performed, it
would make vs loath and detest our sinnes, whereas so long
as wee make light of them, wee shall neuer bee out of loue
with them.

b Neque hoc di-
cebat mentiendi
precipitatione,
sed existimandi
affectione. Qui
enim perfecte ex-
aminando seip-
sum intelligit,
suo peccato nul-
lius peccatum
par esse existi-
mat, quod non
sicut suum intel-
ligit. Bern. de vi-
ta solitaria.

Thirdly, we must confesse our sinnes with a sense and fee-
ling of them: we must feele our sinnes lie heauy vpon vs, &
euen presse vs downe like a masse of leade. And this our Sa-
uiour *Christ* insinuateth, when hee calleth only such vnto
him, as are *weary and laden*, euen ready to faint vnder the
burden of their sinnes. And this doth *David* confesse, *my*
sinnes, saith hee, *are as a waighty burden, too heauy for mee.*
And againe, *I am crooked and bowed very sore*: as though
his sinnes had lyen so heauie vpon him, that they made
him goe groueling. And, no doubt, the poore *Publicane*
was thus affected, when for shame hee durst not lift
vp his eyes to Heauen, but smote his breast, saying.
O God, bee mercifull to mee a sinner. When men runne
away with their sinnes, as though they were as light as a
feather, it is an euident token, they neuer felt the waight
of them.

Mat. 11. 28.

Psal. 38. 4. 6.

Luke 8. 13.

Fourthly, we must confesse our sinnes willingly and freely.

b Confessio ut
perfecta sit, tria
debet habere.

scil. ut sit volun-
taria, nuda &
munda. Volun-
taria, scil. pro-
pria deliberatione
& proposito.

Nuda, ut nudè
prout gessit, con-
fiteatur peccati
suum Munda, ne
peccatum suum
predices sicut So-
doma, sed pura
& simplici in-
tentione se accu-
set. Bern. in spe-
culo Monach.

c Salubris con-
uersio duplici irra-
tione consistit, si
nec penitentia
sperantem, nec
speres deserat po-
nitentē. Et paulo
post. Iudas qui
Christum tradi-
dit, peccati sui
penitentiam ges-
sit; sed salutem
perdidit, quia in-
dulgentiam non
speravit. Dignè
quidem peniten-
tiam gessit, quia
peccatum tradens
sanguinem iussit:
sed ideo sibi fru-

ctum penitentiae dencavit, quia peccatum traditionis suae, ipso quem tradidit diluendum (an-
guine non speravit. Fulg. Epist. 7. ad Venant. de penit. & retribut. d. Sola fides inter Judam
& Petrum discreuit, ut hic penitendo & credendo saluatus sit; ille penitendo & non credendo
perierit. Muscul. in locum. Penitentia quae ex fide non procedit, utilis non est Aug. de vera
& falsa penit. cap. 2.

A man may be compelled and forced to confesse his finnes,
by the racke of Gods iudgement, as *Iudas* was in this place,
but that is nothing worth. We must be as forward and as
ready to confesse our sins to the glory of God, as we were
to commit them to his dishonour. Whereupon *Bernard*
saith well. [b] Perfit confession must haue three properties:
namely, it must be voluntary, it must be naked, and it must
be pure. It must be voluntary, that is, of a mans owne de-
liberation and accord. It must be naked, that a man may
confesse his sinne nakedly, as it was done: and it must bee
pure, that a man doe not declare his sinne as *Sodome*, but
purely and simply accuse himselfe. And thus did *Dauid* in-
genuously confesse his sinne. *Psal. 32. 5.* Then, saith he, *I*
acknowledged my sinne unto thee, neither hid I mine iniquitie:
for I thought, I will confesse against my selfe my wickednesse,
&c. Fifthly, we must confesse our finnes in faith in the pro-
mises of God. As with the one eie we must behold our sins,
and the hainousnesse of them, so with the other eie we must
looke vpon the mercy of God, wherein he is rich in Christ
Iesus, to forgiue vs our finnes, as the Prophet *Isaiah* saith,
Isa. 1. 18. & 55. 7. He that wanteth this, saileth as it were,
in a bottomlesse ship, and cannot possibly shurne the ship-
wracke of his soule. [c] For as one saith, Sauiing conuersion
consisteth in two things, that neither repentance bee with-
out hope, nor hope be without repentance. And a little af-
ter: *Iudas* that betrayed Christ, repented of his sinne, but he
lost saluation, because he hoped not for mercy. And wor-
thily indeede did he repent, because he sinned in betraying
innocent blood: but therefore he denied himselfe the fruit
of his repentance, because hee could not beleue, that his
treason might be washed away, with that blood which hee
betrayed. [d] And here was the maine difference between

the repentance of *Iudas* and *Peter*. They both repented : But *Peter* repenting and beleeuing is saued : *Iudas* repenting and not beleeuing is damned. And so is it with all the wicked. *Kain*, and *Pharaoh*, and *Saul*, and diuers confessed their sinne, but because they wanted faith to beleue the pardon of them, their confession brought them to desperation.

Sixty, as wee must confesse our sinnes, so wee must earnestly pray for the pardon of them. Thus did *David*. *I haue sinned*, saith he, *exceedingly in that I haue done* : 2.Sam.24.10. *therefore, now Lord, I beseech thee, take away the trespassse of thy seruant*. And howe earnestly doth hee begge the pardon of his other sinnes in the 51. *Psalme* ? Thus also did the prodigall Sonne, and the *Publicane*. Luke 15. 21. & 18. 13. It is true, wee must humble our selues euen belowe the ground, in the acknowledgement of our sinnes, comming to the Lord, as it were, with ropes about our neckes, as *Benbadad* did to the King of *Israel*. But yet withall, wee must craue the pardon of them. And to this doth the Prophet exhort vs, saying. *Take vnto you wordes, and turne to the Lord, and say vnto him. Take away all iniquity and receiue vs gracionsly*. And boldly may wee doe this, because the Lord hath proclaimed himselfe to be so mercifull, that *hee forgiveth iniquitie and transgression, and sinne*, that is, sinnes of all sorts, though neuer so hainous in their nature. Now, this could not *Iudas* performe. Hee confessed and aggravated his sinne against himselfe, but hee had not the heart, to giue one rappe at the dore of Gods mercy for the pardon of them. And therefore, the Lord might iustly say to him, as once hee said to an other. *Of thine owne mouth will I iudge thee, O thou euill seruant*. Luke 19. 22.

Last of all, we must confesse our sinnes with a purpose to forsake them. As the Prophet exhorteth, *Isa. 55. 7. Let the wicked forsake his waies, and the vngodly his owne imaginations, and returne vnto the Lord, &c.* There must bee a desire to part with any sinne whatsoever, else

there is no true repentance. But of this point enough hath beene spoken before in the repentance of *Peter*.

Vse. 1.

This doctrine serueth first for our instruction, that if wee hope to speede better then *Judas* did, wee must confesse our sinnes better then hee did. And that wee may doe it, wee must first labour to see and acknowledge our sinnes. [a] For how can a man confesse his sinnes

a Quomodo
culpam suam cō-
fitebuntur, quam
nec esse putant.
Bern de grad.
humilit.

when he thinketh them not to bee sinnes? And therefore, *Dauid* saith, *I know mine iniquities, and my sinne is al- way before mee. Psalme. 51. 3.* wee are apt to flatter our

b Apparet to-
ties opus miserā-
tis, quoties fit cō-
fessio penitentis.
Aug. de verā &
falsa penitent.
cap. 5. & cap. 10.

selues through selfe-loue, and hardly are wee brought to take notice of our sinnes. As wee can not see the spots that are in our owne faces, so wee cannot discerne the sinnes of our owne soules. In other mens sinnes, wee are very quicke-sighted; but in our owne, wee are as blinde as Beetles. And therefore, in this case, wee stand in neede of a glasse.

Quanto pluribus
quis confitebitur
in sp̄e oēni tur-
pitudinem cri-
minis: tanto sa-
cilius cōsequitur
misericordiam
remissionis.

As proude persons vse their glasses to see their beautie: so must wee vse the glasse of Gods law, but to another end, to shewe vs our deformitie. VVee must therefore duely examine our selues by euery one of the Commandements, that so wee may come to the sight of our sinnes. And when once wee knowe our sinnes, then without all dissembling, wee must confesse them vnto God. [b] And so much the rather, because otherwise there is no hope of pardon.

Homo per veri-
tatem stimulatus
peccata sua con-
fitebitur. Deus au-
tem per miseri-
cordiam flexus,
consistenti mise-
retur. Omnis e-
nim sp̄s venie
& misericordiā
in confessione est.
Nec potest quis
iustificari à pec-
cato, nisi prius
fuerit confessus
peccatum. Bern.
de consen.
adif. cap. 1.

For this is the condition annexed vnto the promise of the pardon of our sinnes. *If wee acknowledge our sinnes, hee is faithfull and iust to forgie vs our sinnes. 1. Ioh. 1. 9.*

And *Salomon* saith, *Hee that confesseth and forsaketh his sinnes shall haue mercy. Proverb. 28. 13.* And the Apo-

stle telleth vs, that if wee would iudge our selues, wee should not be iudged. *1. Cor. 11. 31.* It is not with the Lord as it is in earthly Courts, *Confesse and be hanged.* No, the Lord will not take vs at the aduantage, and condemne vs by our owne confession, but if wee confesse, hee will forgie, if wee iudge and condemne our selues, hee will acquite and discharge vs. To which purpose *Bernard* hath

a sweete saying [a] I see *Dauid*, saith hee, saying, *I haue sinned*, and receiuing answer from the Prophet. *The Lord hath taken away thy sinne, thou shalt not die.* I consider *Mary Magdalen*, if not in word, yet in deede confessing her sinne, and the Lord answering in her behalfe, *Many sinnes are forgiven her, for shee loved much.* I behold the chiefe of the Apostles, denying fearefully, weeping bitterly, and Christ looking backe vpon him with the eye of his mercie. I see that blessed theefe accusing himselfe, and Christ the Lord promising him, *This day shalt thou bee with me in Paradise.* Oh how notable was this confession, whereby the theefe that was condemned and crucified, ascended from the gallowes to a Kingdome, from earth to heauen, from the Crosse to Paradise. This then is an high commendation of Gods mercie; that when a man layeth open his sinne, God couereth it: when a man acknowledgeth his sinne, God pardoneth it. Besides, if wee doe often confesse our sinnes vnto God, it will not suffer us to goe farre, nor to lye long in any sinne; but will hunt it out, before it be warme and setled in vs: yea it will chaine vp the the vnrulinesse of our nature, that it shall not breake out to the dishonour of God, as otherwise it would. Let vs therefore pursue our sinnes by this meanes, and if wee desire to come to perfect health of our soules, [b] whatsoeuer sinne doth surcharge the stomacke of the soule, let vs not deferre to cast it vp by the vomit of a pure confession.

* Secondly this serueth for the iust reproofe of all those, that will not confesse their sinnes. Many will not confesse before God: It is a corruption that wee all haue by kinde, to dissemble our sinnes, and to excuse our selues for them. As *Adam* when he was examined, posted the matter from himselfe to his wife. *Gen. 3. 12. 13.* * *The woman that thou gauest me, she gaue me of the tree and I did eate.* And *Eue* quickly cleared her selfe and laid all the blame vpon the Serpent.

*apud Deum pium indicem ipsa agnitio culpe, impetratio veniæ. Bern. Meditar. cap. 11. Ante Dei conspectum cuncta peccata sunt scripta: sed quod tibi scribit transgressio, hic delet confessio. Bern. de cons. adif. cap. 38. b Quicquid conscientie stomachum grauat, totum vomitu pure confessionis euomere ne differas. Bern. ibid. cap. 56. * Vse. 2.*

a *Video Dauidem dicentem peccavi; & audientem, Dominus transiit peccatum tuum. Considero Mariam sinu verbis, tamen operibus, sua publice crimina consistentem, & dominum pro ea respondentem, dimissa sunt ei multa peccata. Respicio principem Apostolorum negantem, timide, sicut amarisimè; Dominum respicientem. Idem felicem Latronem intueor, se accusantem; Christum & Dominum promittentem. Hodie mecum eris in Paradiso. O quam sublimis ista confessio, per quam de patibulo ad regnum, de terra ad celum, de cruce ad paradysum, latro damnatus & crucifixus ascendit. Bern. de vijs vite. Eist*

The Serpent beguiled me, and I did eate. So is it with all the sonnes and daughters of *Adam*, they are loath to make any confession of their finnes euen to the Lord. Much lesse will they confesse them to men. VWhere is there a man, that of his owne accord, either publicly or priuately will make confession of his sinne? Mens finnes breake forth eue-ry day to the publique scandall of the Church, but where is there a man to be found, that hath any care to make satisfaction? Nay so long as the matter may be bought out with money, they scorne and contemne the most godly Minister that shall reprove them.

a Sunt qui confitendo sicut fabulam enarrant suorum Historiam peccatorum, & egritudines animarum suarum sine confusione dimmerant, & penitentia sine affectu doloris. Bern. de uita solitaria.

Againe they faile in the manner of their confession. It may be, they will confesse their finnes in generall: but for any particular confession it is impossible to bring them to it. And they are so farre from aggrauating their finnes, that they rather extenuate them by all meanes possible; I am not alone: nor I am not the first, nor I hope I shall not bee the last. [*] And for any greife and sorrow for their sins, they are so farre from that, as that rather they take a pride in them, delighting as much to talke and make report of the finnes they haue committed, as they doe in telling of a merry tale. And if wee should examine their confession by all the other properties before spoken of, it would appeare that they faile also in all the rest.

I haue sinned.] It may seeme strange what should moue *Iudas* to confesse his sinne in this manner. There was no Court of inquisition concerning his fact, hee was not conuented before any authoritie: There was no Magistrate to examine him, no witnesse to accuse him, no Iudge to condemne him. Nay rather all the world was on his side: If any man should haue called the matter into question, no doubt his great Masters that set him on worke, would haue backed him, and borne him out: What then should cause him, without regard of his credit, to come forth in this manner, and thus publicly to confesse his sinne? Surely, though no body else accused him; yet his owne conscience accused him, and that extorted and wrung from him this confession.

Where

VWhere wee see the propertie of an euill conscience. So long as a man doth well, his conscience will excuse him: but if hee doe euill, it will accuse him. Euery mans finnes are written in the booke of his owne conscience: which he continually carrieth about with him, as a domestically witnesse: yea a mans conscience is instead of a thousand witnesses; yea a thousand armies of witnesses, which take particular notice of euery thing hee doth, and doe alwayes dog and accuse him for the same. [a] So that if it were possible for a man to escape all apprehension and accusation in the world: yet his owne conscience would arrest him and hale him to iudgement. (b) Whereupon Bernard saith well, I cannot hide my finnes, because whethersoeuer I goe, my conscience is with mee, carrying with it whatsoeuer I haue laid vp in it, bee it good or euill. It keepeth for mee while I liue, and it will restore vnto mee when I am dead, that which I haue committed vnto it. If I doe amisse, it is present and priuy to it. And thus haue I in mine owne house (nay in mine owne bosome) my accusers, my witnesses, my iudges, and my tormentors. And in another place: Which way soeuer I turne me, my finnes follow mee; and whethersoeuer I goe, my conscience neuer forsaketh mee, but alwayes standeth by me, and writeth whatsoeuer I doe. So that although I could shunne the iudgement of men; yet I cannot escape the iudgement of mine owne conscience. And all though I could conceale from men that I haue done: yet I cannot conceale it from my selfe, that am priuy to the euill I haue committed. And therefore, as man himselfe is a little world of wonders, so the greatest wonder that is in him, is his conscience, which doth often summon a man, and drawe him to the barre of Gods iudgement. And this office doth it exercise in vs by the ordinance of the most wise God, that though no body doe accuse vs, [c] yet in

dicia, iudicium propriæ conscientie fugere non possum. Et si hominibus celo quod egi, mihi tamen qui noui malum quod gessi, celare nequeo. De consc. adif. cap. 32. Anima ipsa coacta est proprio assistere tribunali. Bern. de conuerf. ad Scholares. c. Pena autem uehement, ac multo auior illis, Quas aut Cædus graui inuenit, aut Rhadamantibus, Noctæ dieq. suum gestare in peccato testem. Juven. sat. 13.

Dott.

The propertie of an euill conscience.

yet bon

a Scelus aliquotutum, nemo securum tulit.

Sen. in Hippol.

b Peccata mea celare non possum, quoniam quocumq. vado, conscientia mea mecum est, se-

cum portans quicquid in ea posui, siue bonum siue malum. Sex-

uat vino, resstuet de funesto de-

positum, quod accepit. Si malefacio, adest illa.

Sic, sic in propria domo habeo ac-

cusatores testes, iudices, tortores.

Ber. Medit. c. 13

Quocumq. me verto, vitia mea me sequuntur, &

quocumq. vado, conscientia mea non me deserit; sed presens assis-

tit, & quicquam facio, scribit.

Idcirco, quamquam humana subterfugiam in-

dicio, iudicium propriæ conscientie fugere non possum. Et si hominibus celo quod egi, mihi tamen qui noui malum quod gessi, celare nequeo. De consc. adif. cap. 32. Anima ipsa coacta est proprio assistere tribunali. Bern. de conuerf. ad Scholares. c. Pena autem uehement, ac multo auior illis, Quas aut Cædus graui inuenit, aut Rhadamantibus, Noctæ dieq. suum gestare in peccato testem. Juven. sat. 13.

our selues we might bee excusable. And least we should imagine that we can escape the tribunall of God; hee hath erected it in our owne consciences. Hence is it that the conscience is called Gods Vicar, and such a one as is most quicksighted, that the least sinne wee commit (which is no small punishment to a wicked man) cannot possibly by any meanes escape it

And this we see in the example of *Adam and Eue*, who though there was no body but themselves priuy to their sinne, nor that could accuse them for it: (a) yet their guilty conscience caused them to hide themselves, when they perceived God to bee present; and to seeke couert, even when God sought for them, and called them, and that with such a voice, as might gnaw their soules, namely, *Adam where art thou?* that is to say; why doest thou hide thy selfe why doest thou seeke corners? why flyest thou from him, whom before thou hast so much desired to see? So greiuous (as one saith) is the guilt of conscience, that without a Iudge it punisheth it selfe, and desireth to couer it selfe, and yet it is naked before God. For this cause the conscience is called *seculi accusator*, because it is priuy to all the actions of a mans life, and accuseth or excuseth him accordingly, as the Apostle saith. *Rom. 2. 15.* And howsoever it bee said of wicked men, that they haue no conscience, because for the time they haue no touch of conscience: yet in truth conscience it selfe can neuer dye. The Lethargie cannot benumb the conscience. And though an vniuersall forgetfulness should possesse a man, that hee should forget euen his owne name (b) (as wee read some haue done) yet hee can neuer forget his sinnes, the remembrance of them can neuer be wiped out, because the iustice of God and not nature hath engrauen them. (c) And therefore, *Bernard* very fitly compareth the memory in this case, to a thinne skinne of parchment: which doeth not onely receiue the inke on the out side, but drinketh it in, so as the letters can neuer be got out, vlesse the parchment bee torne; so as long as the memory is sound and not destroyed, no rason in the world

a *Habes Adam abscondentem se, ubi Deum cognouit esse presentem; & questum latere voluisse, & vocatum a Domino et voce, que latentis morderet affectum. hoc est, Adam ubi es? hoc est, cur te abscondis? cur fugis eum quem videre desiderabas? Ita grauis culpa est conscientie, ut sine iudice ipsa se puniat, & velare se cupit; & tamen apud Deum nuda sit. Ambr. de penit. lib. 2. cap. 11. b *Discessit Corinthus post agitudinem proprii nominis oblitus est. Iul. Solinus. cap. 7. c Bern. de conuersione ad Scholares.**

world can scrape out the staines which sinne hath made in it. And this wee see by common experience. For when a man hath committed euill, and is examined for it, though but vpon suspicion: yet his sinne smiteth the conscience, and the conscience smiteth the heart: which being smitten, calleth for succour of the blood wherby the outward members forsaken, are empaled like a peice of earth. The heart againe being assaulted, driueth backe the blood into the face, which is the seate of shame, (a) and so the guilty person blusseth when hee is accused: (b) so hard is it for a man not to bewray his guiltinesse by his countenance. Yea many times, malefactors haue come forth & confessed their fault, when no man hath pursued, or once suspected them.

From hence then we are to be admonished, first, not to flatter our selues in our finnes, as though no body saw vs. As it is the manner of wicked men to say, *Who seeth me? I am compassed about with darknesse; the walles hide me; no body seeth mee; whom neede I feare?* Ecclesiasticus 23.18. (c) And there is not one of a thousand that maketh any bones at sinne, so he may carry it cleanly and closely. Yea the most men stand more vpon their outward credit then vpon their conscience. But let vs not deceiue our selues. Though wee thinke our selues neuer so secret and sure, yet our owne conscience will reply: I see thee, and I will accuse thee, and bee a witnesse against thee. (d) And therefore, as one saith well, what is a man better, for hauing no body priuy to his finnes, when hee hath a conscience within him? *For if our owne heart condemne vs, God is greater then our heart, and knoweth all things.* 1. Ioh. 3.20

Secondly, forasmuch as this witnesse of God, and this controulour, I meane the conscience, is alwayes present with vs: Wee must labour to quiet and comfort it, by making prouision of good workes. For this is the propertie of it, that as a man shall find it inexorable if he doe euill: so he shall finde it impregnable if hee doe well. No false reportes nor accusations of others can daunt or dismay it, but it standeth vp like a (e) bulwarke of brasse against all oppositions whatsoeuer. And as it cannot profit a man to

a *Conscia purpureus venit in ora pudor. Ouid. Amor. m lib.*

b *Hec quam difficile est crimen non prodere vultu. Ouid. Metam.*

Vse. 1.

c *Nam quoto cuiq; eadem honestatis cura secretis quapalam? Multi famam, conscientiam pauci verentur.*

Plin. Sec. Ep. l. 3.

d *Quid tibi prodest non habere conscientiam?*

Vse. 2.

e *Hic murus athenis esto, Nil conscire sibi, nulla pallescere culpa. Horat. lib. 1. Epist. 1.*

a Conscia mens
recti, fame men-
dacia ridet.

Ouid. Fast.

b Perfecta &
absoluta cuiusq;
excusatio testi-
monium consci-
entie sue. Bern.
de Consider. l. 2.

1. Job. 3. 21.

2. Cor. 1. 12.

Job. 6. 64.

car. in a for. 19

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Doctrine.
Innocencie
hath many
times the com-
mendation of
a mans ene-
mies.

1. Sam. 24. 18.

& 26. 21.

Dan. 3. 26.

c. Magnum
Dominice inno-
centie testimoni-
um est, dum ac-
cusator eius &
constituitur de se-
lere, & reus est
de mercede.

Amnol. Ser. 50.

haue all men commend him and speake well of him, if his owne conscience doe accuse him: (a) so it cannot hurt him to haue all the world condemne him, so long as his conscience, which is most priuy to his heart, doth take his part and defend him. (b) For the testimony of a mans conscience is his best defence: for if our heart condemne vs not, then haue we (not onely comfort in our selues, but also) boldnesse to- wardes God. And this was the Apostles triumph, as him- selfe saith. This is our reioycing in the testimony of our conscience &c. And thus much of the confession of Judas in generall. Now wee come more particularly to the mat- ter of it.

In betraying innocent blood.] It is certaine that Judas did not beleue that Christ was the Sonne of God, as our Sauour himselve doth testifie, neither had he any sincere af- fection towards him, but was maliciously bent against him: and yet notwithstanding, he is constrained to acknow- ledge and confesse, that it was innocent blood which hee betrayed.

Where wee may obserue, how great the force of true innocency is, that many times it striketh the mindes of those that are enuious, yea enemies to a man, and causeth them, euen against their willes, to giue testimony vnto it. Saul did enuie David most maliciously, and sought by all meanes possible to make him away, and yet David did so carry him- selfe towards him, that hee was constrained twice to testifie of him Thou art more righteous then I. Nebuchad-nezzar was hardly conceited of Shadrach Meshach and Abed- nego, and counted them rebellious, because they would not worship his golden image, and therefore meant to haue consumed them in the hot fiery furnace; but when hee saw their miraculous preseruatiō, with his owne mouth hee pronounced them to be the seruants of the high God. So in this place Judas that betrayed Christ, being now conuincd in his conscience, is made a witnes of his innocency. Where- upon one saith, (c) It is a great testimony of the Lords in- nocency, that his accuser doth both confesse his wicked- nesse.

ness in betraying him, and also is guilty of taking a bribe to that purpose. And not onely Iudas, but many others that bare little good will to Christ, did yet confesse him to bee innocent. As *Pilates* wife aduised her husband, saying, *Mat. 27. 19.* *Haue thou nothing to doe with that iust man.* And *Pilate himselfe washing his hands* said, *I am innocent of the blond of this iust man:* and many times testified to the *Iewes*, that hee could finde no fault in him. And the *Centurion* that saw what fell out at his death, pronounced, *Of a surety this man was iust.* And thus hath it beene in other ages. *Plinius Secundus* though hee were an enemy to the Christians, and a persecuter of them vnder the *Emperour Traian*: yet seeing their conuersation (a) he could not but certifie his Master, that they were harmelesse persons. They were wont, hee faith, to come together at set times, and to sing Psalmes to Christ as vnto a God: and to bind themselves by a solemne oath, not to doe any wickednesse: but that they would not commit theft; robbery, nor whoredome, and that they would not falsifie their faith &c. (b) And *Cornelius Tacitus* maintaineth also the credit of the Christians against the flanders of *Nero*, who would haue laid the blame of setting the Cittie on fire vpon them. And thus it is at this day. Many that beare a deadly hatred against Gods children, and with an vtter riddance of them, yet cannot but commend them: yea many times though they reuile them with their tongues, yet they thinke well of them in their consciences. And therefore the Apostle *Paul* faith, *We approue our selues to euery mans conscience in the sight of God.* Though peraduenture not to their lippes: yet to their soules in the presence of God.

This may serue to admonish vs, first, that when wee see men pursued and molested, wee doe not by and by condemn them as wicked men: for it may bee God at the last will cause their innocency to shine, and will maintaine their credit. And howsoever this doe not alwayes befall Gods children in this life, but by the malice of their enemies, they goe downe to the graue in disgrace, as *Naboth* did, yet

a Soliti sunt
festo die ante
lucernam conuenire,
carmenq; Christo
quasi Deo dicere
secum inuicem;
scd Sacramento
non in scelus
aliquid obstrin-
gere, sed ne furta
ne latrocinia ne
adulteria com-
mitterent, ne
fidem fallerent,
Erc l 10. epist. 61
b Gualt. in Ze-
phan. homil. 11.
2. Cor. 4. 2.

a Pascitur in vi-
uis liuor, post fa-
ta quiescit. Ouid.
amor. lib.
Eccles. 49. 1.

Prou. 10. 7.

Vse. 2.

b *Ut ignis in a-
quam coniectus,
continua restin-
guitur & refri-
geratur: sic fal-
sum crimen in
purissimam &
castissimam vi-
tam collatum,
statim concidit
& extinguatur.*
Cicero pro Q.
Roscio Comedo.

Doct.

Christ died
not for his
owne, but for
our finnes.

Isa. 53. 9.

2. Cor. 5. 21.

Heb. 9. 14.

& 4. 15.

& 7. 26.

1. Pet. 1. 19.

c

Diabolus in

Christo nihil in-

uenit proprium;

sed per ipsum, us

quod habebat in

alio amiste anti-

quum. Bern de

can. Dom. Scr. 10

when they (^a) are dead, there is an honourable mention of them in all mens mouthes. Who was worse spoken of, and more reproached then the Prophets and Apostles while they liued? and yet now the remembrance of them is sweet as honny in all mouthes, and as musicke at a banquet of wine. So true is that saying of Salomon, *The memoriall of the iust is blessed.*

Secondly, that wee labour for innocency, which will bee a defence against all false accusations: what-foeuer. (^b) For as fire cast into the water is straight-way quenched and put out: so a false report raised against an innocent and blamelesse life, quickly dyeth, and is extinguished. Or if it doe fall out, that the slaunders of our enemies preuaile against vs: *Yet the spirit of glory shall rest vpon vs,* as the Apostle Peter saith. 1. Pet. 4. 14. which shall sufficiently counteruaile all the railings and reuilings of men.

Innocent bloud.] In this that Iudas confesseth Christ to bee innocent, this doctrine may bee gathered, that Christ suffered not for his owne, but for our finnes. For as the Prophet Isaiah saith, *hee had done no wickednesse, neither was any deceit in his mouth.* And the Apostle testifieth, *that hee knew no sinne:* and in another place, *that hee offered him selfe without spot to God.* It is true, he felt all the infirmities of our nature, as hunger and thirst, wearinesse &c. *And was in all things tempted in like sort as wee are, but still without sinne: he was wholly harmlesse, vndefiled, separate from sinners. In a word hee was a Lambe most immaculate and without spot.* The Demill indeede tried and sifted him to the bottome, but he lost his labour, hee could finde no corruption in him: (^c) as our Sauour himselfe saith. *The Prince of this world cometh and hath nought in me.* Iob. 14. 30. It was our finnes therefore, for which he suffered, as the Prophet saith. *Isa. 53. 5. He was wounded for our transgressions, and broken for our iniquities. And he bare our finnes in his body on the tree.* 1. Pet. 2. 24. *And hee was made sinne for vs that we might be made the righteousnesse of God in him.* 2. Cor. 5. 2.

Where-

Whereunto agreeth that saying of *Augustine*, (a) He made our finnes his, that hee might make his righteousnesse ours. And another saith, (b) Christ because hee had no finnes of his owne, was content to beare other mens finnes. And therefore, as *David*, when hee saw his people lamentably smitten with the pestilence for his finnes, cryed out with great passion. *Behold I haue sinned, yea I haue done wickedly; but these sheepe, what haue they done?* So may wee iustly say, when we thinke vpon the sufferings of our Sauiour. It is wee Lord that haue sinned, it is we that haue transgressed against thee, as for this innocent Lambe, thy son Christ Iesus, alas what hath he done? And indeede, if he had had any finnes of his owne, hee had neuer beene able to haue borne the infinite waight of Gods wrath due vnto them: he must first haue satisfied for his owne finnes, before hee could haue beene an acceptable sacrifice for our finnes. But it will be objected, if Christ had no sinne, what needed hee then to haue beene baptized? I answere, that howsoeuer Christ was baptized, yet still he was without sinne. As one saith well, (c) his flesh being conceiued by the holy Ghost, could not bee baptized with others for remission of finnes, because it neuer committed any sinne. And this did *Iohn Baptist* himselfe acknowledge, when hee put him backe, saying, *I haue neede to be baptized of thee; and comdest thou to me?*

There were other causes therefore besides sinne, for which it pleased Christ to be baptized. First, as himselfe saith, *that he might fulfill all righteousnesse.* *Mat. 3. 15.* As in his Circumcision hee had fulfilled the law of *Moses*; so hee was also to submit himselfe to Baptisme, which hee knew to be the ordinance of God. Secondly, that hee might sanctifie the element of water for our sanctification, and for the washing away of our finnes. (d) Christs flesh, saith one, was holier then *Iordan* it selfe, so as it rather cleansed the water by going downe into it, then was cleansed by it. And *Bernard* saith. (e) Christ was baptized; not to sanctifie himselfe in

a Delicta nostra sua delicta fecit; et iniquitatem suam nostram iniquitatem faceret *Aug. in psal. 22.*
b Christus quoniam peccata non habuit propria, portare dignatus est aliena. *Fulg. de passione Dom. 2. Sam. 24. 17.*

c Christi curo de Spiritu Sancto concepto, inter alios non petuit in remissionem peccatorum tingi, quia nullum videbatur admisisse peccatum. *Optat. in Donat. lib. 1.*

d Christi caro ipso Iordane sanctior invenitur, et magis aquam ipsa descensu suo mundauerit, quam ipsa mundata sit. *Opt. in Donat. lib. 1.*

e Baptizatus est Christus, non se in aquis, sed aquas in se sanctificans, et per eas sanctificaret nos. *Bern. Ser. 6. in Parase.*

c *Christus de Spiritu Sancto generatus, regeneratione non eguit. In aqua autem voluit baptizari à Ioanne, non ut eius iniquitas vltra dilueretur, sed ut magna commendaretur humilitas.* Aug. *Enchir. cap. 48. d Baptizatus est Dominus propter superbiam futurorum, ut nemo aspernaretur baptizari.* Aug. in *Psal. 91.*

Ufe. 1.
Joh. 15. 13.
Rom. 5. 8. 10.
Iob. 11. 36.
Rom. 12. 1.
Demus illi vitam nostram, qui nobis dedit vitam suam.

Ufe. 2.

the waters, but to sanctifie the waters in himselfe, and in them to sanctifie vs. Thirdly, to commend vnto vs this humility. As St. *Augustine* saith. [c] Christ being begotten of the holy Ghost, needed no regeneration. And yet hee would bee baptised of *Iohn*, not that any iniquity of his might be washed away, but to commend vnto vs his great humility. Last of all, he was baptized for our example, that wee might not shunne baptisme, which our Sauour was content to vndergoe: As the same Father saith. [d] The Lord was baptized, to preuent the pride of them that were to come, that no man might thinke scorne of baptisme.

This serueth first, to commend the exceeding loue of Christ towards vs, that hee would bee contented to suffer such vnspokeable torments for our sakes. *Greater loue,* saith he, *then this, bath no man, that a man bestoweth his life for his friends.* And yet this loue of his was greater, for we were not friends, but enemies to him. And therefore, the Apostle saith, *Herein God setteth out his loue to vs, that when we were sinners and enemies, Christ dyed for vs.* When the Iewes saw our Sauour Christ shedde a few teares for the death of *Lazarus* his friend, *Behold,* say they, *how he loued him.* But farre greater was his loue to vs, which caused him to shed euen the dearest drop of blood in his heart, for vs his enemies. And therefore, we should be carefull to loue him againe, and to testifie the same, by consecrating our selues an holy and an acceptable sacrifice vnto him, as the Apostle exhorteth.

Secondly, it letteth vs see the hainousnesse of our sinnes, in that nothing in the world could satisfie the wrath of God conceiued against vs, but only the sufferings of Christ, which should make vs mourne for our sinnes, aboue all things, and for euer after detest and abhorre the same. When wee shall consider that our sinnes did pierce the very heart of Christ Iesus, and shed his blood, it will make our hearts rise within vs at the committing of the least sinne whatsoeuer.

What is that to vs,] This was the answer which the high

high Priests made to the confession of *Judas*. In the distresse and discomfort of his soule he came to them. For he knew that the *Priests lips should preserve knowledge*, and that men should resort to them for comfort and direction, he knew that they sate in *Moses his seate*, and that they had the *key of knowledge*, as our Sauour Christ saith, and therefore should be able to relieue men that stood in neede of comfort. But see how little they respected him. *What is that to vs?* say they, *seest thou to it.* As if they should say, In that thou hast sinned in betraying innocent blood, it is nothing to vs, but thou art too blame for it. And therefore, there is no reason why thou shouldest obiekt the matter to vs. Looke thou to it; how thou maiest escape: it is thy sinne, it is none of ours. Here was cold comfort: These were *miserable comforters*, as *Iob* saith. They should rather have *strengthened him with their mouth, and the comfort of their lips should haue asswaged his sorrow*. But let vs a little consider this speech of theirs: It is strange they should make so light of the matter as they doe: for it is most certaine, their hand was deeper in the fact then his. They often laid wait for innocent blood, sometimes seeking for him themselves, and sometimes sending their Officers to take him. And before hee was apprehended, they had consulted and determined to put him to death. They had couenanted with *Judas* for money to betray him into their hands. They receiued a band of Souldiers of *Pilate*, and appointed them to *Judas* for the apprehending of him. They suborned and produced false witness against him, that they might seeme to obserue some shew of iudgement. *Mat. 26. 59. 60.* At the last, when by a solemne oath they had extorted from him a confession of the truth, namely, that he was *Christ the sonne of God*, without any further examining of the cause, they condemne him most guiltlesse. And hauing rashly condemned him, they deliuer him ouer to the *Deputie*, that hee might put him to death. How then doth all this nothing concerne them? But be it so. Let it be graunted, that they are without blame in this case, and that *Judas* only

*Mat. 2. 7.**Mat. 23. 2.**Luke 11. 53.**Iob. 16. 2.*

5.

Iob. 7. 1. 11.

32.

*Mat. 26. 3. 4. &**Iob. 11. 47. 53.**Mat. 26. 15. &**Luke 22. 4. 5.**Iob. 18. 3.**Mat. 26. 63. 64.*

65. 66.

Mat. 27. 1. 2.

only was the cause of betraying of him: why then doe they not reuoke the iudgement, and deliuer the innocent person from condemnation? why doe they not reuerſe that which they had corruptly iudged? why doe they not, now that they know the truth, alter their wicked ſentence? Moreover, being Priests of the Lord, to whom it appertained by their sacrifices to purge the finnes of the people, why doe they thus ſcornfully reiect this confeſſion of a ſinner, eſpecially conſidering, that themſelues had cauſed him to ſinne? why doe they not comfort him in his repentance, and by their expiations procure him the pardon of his ſinne? Or if his ſinne be vnexpiable, as it is, why doe they not, being Iudges and Elders of the people, puniſh him according to the law, for being guilty of innocent blood? Here are then diuers finnes bewrayed in this anſwere of theirs.

*a. Accuſatio Sa.
cerdotum eſt,
quod paenitentiam
non egerunt, etia
Iuda poenitente.
Hugo Cardin. in
locum.*

[4] Firſt, we ſee the hypocriſie of theſe wicked chiefe Priests, that though they were (no doubt) conuinc'd in their conſciences by this confeſſion of Iudas, yet are not brought to any acknowledgment of their ſinne, much leſſe to repent of it. Nay, indeede they could neuer endure at any hand to be put in minde of their ſinne, that ſo they might come to amendment. Which of all the Prophets could they heare with patience, if once hee beganne to touch their finnes? Nay, did they not perſecute him in this caſe, as an Heretike, and a contemner of their ſacred dignitie? The reaſon was, firſt vpon a falſe conceit they had, that they could not erre, nor doe amiſſe. It was their ſaying of old.

Jerem. 18. 18.

Hef. 9. 7.

1. King. 22. 24.

Iob. 7. 46. 47. 48.

The law ſhall not periſh from the Prielt, nor the counſell from the wiſe, &c. Yea they counted themſelues *men of the ſpirit*, as though none had the ſpirit of God but they. As Zidkijah ſaid to Michaiah, *When went the ſpirit of the Lord from me to ſpeake vnto thee?* And theſe later ones were ſtill of the ſame minde. For when the Officers that were ſent to apprehend our Sauour Chriſt, returned with this anſwere, *Neuer man ſpake like this man. What, ſay they, are yee alſo deceiued? Dorth any of the rulers, or of the Phariſees beleeue in him?* as though they could not be deceiued.

ceiued. And when the blinde man, that had newly receiued his sight, spake somewhat boldly vnto them concerning Christ Iesus, they thought great scorn with it. *Thou art altogether*, say they, *borne in sinne, and dost thou teach vs?* Vnder this pretence they alwaies bare out the matter,

Iohn 9.34.

and would not endure that any body should reprove them. When *Pashur* the Priest had heard that *Jeremiah* had prophesied against him, *he smote him, and put him in the stocks.*

Jere. 20.1.

Amos 7.10.

And when *Amos* the Prophet spake against the sinnes of *Amaziah* the Priest of *Bethel*, he complained of him to the King. Yea the *Pharisees* could not endure that our Sauour Christ himselfe should reprove them, for when hee had denounced many woes against them, one of them steppeth vp,

and telleth him, *Master, in saying thus, thou puttest vs to rebuke*, as though that had beene a hainous matter. And thus is it with the *Pope* at this day, he cryeth out with open mouth, that hee cannot erre: and that all iudgement is in his power, and that he must be iudged of none. [a] Yea it is to be read in plaine wordes in his owne decrees. That the *Pope* is not to be iudged of any man, though being carelesse of his owne and his brethrens saluation, he should draw innumerable soules with him to hell. Secondly, from this perswasion that they could not erre, did arise a damnable pride, which made them thinke it a shame to confesse any fault. And therefore, they maintained all their deeds though neuer so hainous.

Euke 11.45.

a Dist. 40. cap.
Si Papa.

Now from this particular example, wee may for our instruction gather this generall Doctrine, that it is the propertie of all wicked men, not to endure to heare of their sinnes, especially if they be great persons, or haue any authority. [b] As the Heathen Orator could say, They are not grieved at all that they haue done amisse, but it grieveth them to be rebuked for it. They cannot abide the libertie of the Ministerie of the word, in ripping vp and laying open their sins. But they will chep Logick with him, whatsoeuer he be, that shall take vpon him to reprove them, & will iustifie themselves and their actions against him. As *Saul* did

Dolt.

Wicked men cannot endure to heare of their sinnes.
b Peccasse se non anguntur: oburgari, molesti ferunt. Cic. de amicitia.

Gg

when

Handwritten marginal note in cursive script, likely a commentary or correction, running vertically down the right margin.

1. Sam. 15. 20. when Samuel reprov'd him. *Yea*, saith he, *I have obeyed the voyce of the Lord, and have gone the way which the Lord hath sent me*: as though Samuel had done him a great deale of wrong, to challenge him in that manner. So the Prophet Malasbie bringeth in the people allwayes answering againe when they are accused. The Lord tels them they had despised his name, they answer very saweily, *wherein have we despised thy name?* He tels them they have spoyled him: *wherein have we spoyled thee?* And hee tels them their wordes had beene stout against him, why say they, *What have wee spoken against thee?* And the Prophet Hosea affirmeth as much of the people with whom hee had to deale, that though their sinnes were hainous, and such as caused the Lord to commence an action against them: yet they might not be reprov'd for all that, but were ready to flie in his face that should doe it. *Yet*, saith he, *let none rebuke nor reprove another: for thy people are as they that rebuke the Priest*. So long as the Minister doth stroake their heades in their sinne; so long as hee daubeth with untemper'd mortar and soweth pillowes under mens arme-holes, healing their hurt with sweet wordes, saying peace, peace, when there is no peace; So long as hee will not open his mouth against them, or if hee doe, so long as hee goeth faire and farre off, as we say, or else frameth himselfe to please their humours, as Ababs serviant would have perswaded Michaiab: or which is worse, will be content to runne with them to all excesse of riot: so long he is a man for their tooth, and so long they affect and loue him: But if hee will needes deale sincerely, and will not spare the proudest of them, but will lift up his voice like a trumpet, and shew them their sinns; then as the Prophet Jeremiah complained, hee is a contentious man, a man that striueth with the whole earth, no body can endure him. As Salomon saith, a scorner loneth not him that rebuketh him. Hence was it that when Ieroboam heard the Prophet inueighing against the altar that hee had set vp, hee presently bids, *Lay hold on him*. And this was it that made Abab hate Michaiab, euen because he would be so plaine with
1. Sam. 15. 20.
- Mal. 1. 6. 7.
- Eccl. 3. 8. 13.
- Hos. 4. 4.
- Ezech. 13. 10. 18
- Iere. 6. 14.
1. Kin. 22. 13. 14.
1. Pet. 4. 4.
- Isa. 58. 1.
- Jere. 15. 10.
- Prou. 15. 12.
1. King. 13. 4.
- Eccl. 22. 8.

with him. And the *Galatians* counted the Apostle *Paul* Gal. 4. 9. 11
 their enemy, because *hee told them the truth*. The reason
 hereof is, first, because as our Saviour Christ said, *their deeds*
are so euill, that they cannot endure the light of the word.
Euery man, saith he, *that doth euill, hateth the light*, neither
cometh to it, least his deeds should be reproofed. Secondly,
 because of the swelling pride of their flesh. For as a toad
 if it bee pricked, swelleth till it burst withall: so they being
 pricked with the goade of reproofe, as *Salomon* calleth it,
 they swell and cannot brooke it. Thirdly, they are so high-
 ly conceited of themselves, that they thinke scorne to be re-
 proued of so base a man as they account the Minister. As
Amaziah King of Iuda, when the Prophet reproofed him
 from the Lord for his Idolatrie. *What saith hee, Haue they* 2. Chron. 25. 15.
made thee the Kings, Counsellors? cease, why should they smite
thee. 16.

This doctrine may admonish vs, to take heede of this
 sinne. There is in euery one of vs so much selfe loue, as
 maketh vs very prone to it. But wee must labour to subdue
 it, and yeeld our selues meekely to the reprehension of the
 word that so wee may come to the acknowledgement of
 our finnes, without which, as hath beene said, there can be
 no true repentance. If these cheife *Priests*, as they could
 not but be conuincid in their conscience, so they had freely
 and sincerely acknowledged their finnes, they might haue
 found fauour with the Lord: but they rather, as wee see,
 maintaine their finnes, and therefore they perish in them.
 [2] As indeede it is a token that a man sinneth vnto death,
 when hee is so ignorant and blinde, that hauing his finnes
 discovered to his conscience, yet is not moued at all with
 them. Let vs therefore *suffer the wordes of exhortation*, as
 the Apostle saith, and though we be sharply reproofed, let
 vs submit our selues. Thus haue the children of God done
 from time to time. When *Nathan* had ripped vp *Dauids*
 sinne to the quicke, hee humbled himselfe with all meeke-
 nesse, and said, *I haue sinned against the Lord*. So when the
 Prophet *Haggai* had rebuked the people of his time, for

Vse.

2 Qui ad mor-
 tem peccant,
 tantam habent
 ignorantiam &
 cecitatem, ut
 nec turbentur in
 sceleribus, nec
 penitentiae dolo-
 re crucientur.
 Glossa ordinari.
 in locum.
 Heb. 13. 22.

2. Sam. 13. 13.

Hag. 1. 12.

Acts 1.37.

a Iudas peni-
tens, iuit ad
Phariseos, reli-
quit Apostolos.
Nihil inuenit
auxilij, sed argu-
mentum despe-
rationis. Dixe-
runt enim quid
ad nos? tu vide-
ris. Si peccasti,
tibi sit: non tibi
succurrimus, non
peccata tua cha-
ritatiue suscipi-
mus, non com-
portanda pro-
mittimus, non
qualiter deponas
onus docemus.
Quid enim no-
bis misericordiae,
qui nec opera se-
quimur iustitia?
Iisset ad fratres,
ad condiscipulos.
Iuit ad discipulos,
et diuisus perijt.
Aug. de vera &
fal pen cap. 12.
b Celias Rhodig
lectionum anti-
quarum, li. 5. c. 9.

neglecting to reparaire the Temple of the Lord, it is said, they were so farre from stomacking the matter, that *they feared before the Lord.* And the *Jewes* that heard the Apostle *Peters* Sermon, wherein their very particular sinne was laid open, *they were pricked in their hearts, and cryed out, Men and brethren, what shall we doe?* So the *Corinthians* being reproued by the Apostle *Paul* for suffering the incestuous person vnpunished; were so farre from taking offence at it, as that they humbled themselves by godly sorrow vnto repentance. 2. Cor. 7. 10 11. Yea, we should indeede desire such a Minister. as may awake vs to the sight of our sinnes, and not suffer vs to sleepe securely in them. As *Dauid* doth. *Psal. 141. 5. Let the righteous, saith he, smite me, for this is a benefit: and let him reprove me, and it shall be a precious oile, that shall not breake my head: for within a while I shall euen pray in their miseries:* he would be so farre from being stirred thereby, as that in token of his thankfulnessse, he would pray earnestly to God for them.

What is that to vs?] As these chiefe Priests are not moued to any remorse for their sinne by *Iudas* his confession: so they doe not comfort him, whome they saw wounded in his conscience, but leaue him to himselfe to sinke or swimme: Which was another sinne of theirs. Of which Saint *Augustine* speaketh in this manner. [a] *Iudas* when he repented, went to the *Pharisees* for comfort, and left the Apostles, but hee found no ease at their hands, but rather matter of desperation. For they said, *What is that to vs?* See thou to it. If thou hast sinned, at thine owne petill bee it: we will not relieue thee, wee will not in charitie vndertake to beare thy sinnes, wee will not teach thee how to cast off the burden of them. For what haue wee to doe with mercy, that follow not the workes of iustice? Hee should haue gone, saith hee, to his brethren and fellow Disciples; he went to the diuided ones, and perished diuided; alluding both to the manner of *Iudas* his end, that burst asunder in the midst, &c. and also to the name of the *Pharisees*, which as some [b] thinke were so called,

called, because by a strict kinde of life which they led, they had sequestred and separated themselves from others. And herein they verified that speech of our Sauour, which hee spake in another sense. *They laid an heauie and a grievous burden vpon him, and would not helpe to ease him with one of their fingers.* Mat. 23. 4.

From whence ariseth this doctrine, that it is a grievous sinne, not to comfort those that are distressed and afflicted in conscience. The Prophets euery where reprove the neglect of it. *Woe bee to the Pastours, that destroy and scatter the sheepe of my pasture, saith the Lord: ye haue scattered my flocke and haue not visited them.* And the Lord commaundeth the Prophet Ezechiel to prophetic against the shepherds of Israel, because they had not strengthened the weake, nor healed the sicke, nor bound up the broken &c. And the Prophet Zechariah crieth out against *Idole-shepherds, that looke not for that which is lost, nor seeke the tender lambes, nor heale that which is hurt &c.* Whosoeuer he is that taketh vpon him to bee a Minister, should haue both skill and will for the performance of this duety. For his skill, he must *study to shew himselfe a workman that neede not be ashamed, diuiding the word of truth aright.* Hee is the steward of the Lords house, he must *giue euery one his portion of meate in due season.* Hee must know the estate of all men and frame his instructions accordingly. As all meate is not fit for all stomackes: but they that are weake and sicke, must haue food of more easie digestion and better nourishment, then they that are strong and in health: so all instructions will not serue for all men. They that are sicke in their soules, with a sight and feeling of their sinnes, must haue the promises of the Gospell applyed vnto them, for their comfort. And therefore, hee must pray to God to giue him *a tongue of the learned, that he may knowe to minister a word in season to him that is weary.* And for his will, hee must knowe, that this is one maine end of his calling, whereunto withall diligence hee must apply himselfe, *euē to preach the Gospell to the poore, to heale the broken hearted,*

Dott.

They that are distressed in conscience should bee comforted. Iere. 23. 1. 2.
Ezech. 34. 2. 4.

Zeeb. 1. 16. 17.

2. Tim. 2. 15.

Luke 12. 42.

Isa. 50. 4.

Luke 4. 18.

to preach deliverance to the captiue and recovering of sight to the blind &c. Hee must bee like that good Samaritan, seeing men wounded in their consciences hee must bind vp their wounds, and poure in wine and oile to supple them and refresh them. He is a Physician for mens soules, and there-

Luke 10. 33. 34.

fore he must apply vnto them the blame of Gilead, euen the sweetest comforts of the Gospell, that the health of Gods distressed people may bee recovered. If it be the duty of all Christians to comfort the feeble minded, as the Apostle exhorteth, much more doth it appertaine to the Ministers of the word, that are chiefly set apart thereunto. Yea it is ooe principall part of Prophecie, that is, the Ministerie of the word. Hee that prophesieth, saith the Apostle, speaketh vnto men, to edifying, and to exhortation, and to comfort. As it is one proprietie of the word to minister comfort, (as the Apostle saith,) *Whatsoever things are written afore-*

Iere. 8. 22.

1. Thes. 5. 14.

1. Cor. 14. 3.

Rom. 15. 4.

Psal. 19. 8.

1. Sam. 1. 9.

Acts 9. 17.

Ch. 16. 28. &c.

time, are written for our learning, that wee through patience and comfort of the Scripture might haue hope: and David saith, The statutes of the Lord are right, and reioyce the heart. So the Minister must apply it in such sort, as it may haue this comfortable effect, in the heartes of those that stand in neede of it. For this cause, *Eli the Priest sate vpon a stoule at the dore of the Tabernacle*, that he might be ready at all times to performe this duty. Thus did *Ananias* comforte the Apostle *Paul* being exceedingly cast downe, with the vision which he had seene. And thus did *Paul* and *Silas* comforte the *Taylor* that was ready in the horroir of his conscience to make away himselfe.

Vse. I.

This doctrine serueth first, for the reproofe of all such Ministers as will not performe this duty: but rather take pleasure in cutting and launcing, in wounding and afflicting the poore consciences of men. It is true, wee cannot bee too seuerely against obstinate and impenitent sinners; but yet when it appeareth that they are humbled for their sinnes, then they are to bee comforted and raysed vp. If a *Chyrurgion* doe onely cut and launce mens sores, and neuer bind them vp; if he onely apply corrasiuues, and no leatiues; he

he is rather a Butcher then a *Chyrurgion*. In like manner if a Minister doe onely beate men downe with the terrours of the law, and neuer labour to *rayse* them vp with the comforts of the Gospell; he is an hangman and an executioner rather then a Minister. And therefore, wee must labour to take a right course in administring the word. We must not preach the lawe alone, nor the Gospell alone, but both together: and yet both in their right order. The law must goe before, to beat downe the pride of mens hearts, and the Gospell must follow after, to minister comfort vnto them. VVhen *Nathan* had thoroughly humbled King *Dauid*, with denouncing Gods iudgements against him for his sinnes, then hee spake peace vnto him againe, saying. *The Lord hath put away thy sinne, thou shalt not die.* When the Apostle *Peter* saw the effect of his Sermon, that it had pricked and wounded the people in their hearts, hee was most ready to comfort them againe with the promises of mercy.

2. Sam. 12. 13.

Act. 2. 37. 28.
Ec.

Vse. 2.

Secondly, this doctrine also serueth to teproue all those, that haue no abilitie to performe this duety. A number (God knowes) are ignorant persons, of no gifts for this worke of the Lord, and besides, are so giuen ouer to the world, as they haue no desire to come to knowledge. So long as they may *eate the fat, and cloath themselves with the wooll*, they care not what becommeth of the poore sheepe.

Ezech. 34. 3.

They haue more regard of the gaine of riches (a) as one faith, then of the saluation of mens soules. But alas, this intollerable defect neuer sheweth it selfe more shamefully or with greater hurt, then when men stand most in neede of spirituall comfort, namely, at the houre of death, or in the time of some great affliction. For as shepheards that want skill to helpe a poore sheepe out of the ditch, cut his throat in time, to make it mans meate, that it may not bee said, it died in a ditch: so these miserable comforters, are driuen to take some indirect course, whereby for want of knowledge, they slay many a poore soule. And thus in many places are the miserable and desperate calamities of the people provided for, when their necessitie doth most of all require better comfort.

a. *Apud eos non animarum salus, sed lucrum queritur diuitiarum*
Bern. in Psal. 91.
Serm. 5.

Thirdly,

V/c. 3.

Iob. 33. 23.
2. Cor. 5. 19.

Thirdly, it serueth to admonish all of vs, that bee Ministers of the word, to labour diligently in this behalfe, that we may releue the distressed of Gods people. Euery Minister of God should bee an *Interpreter*, as *Iob* saith, able to deliuer aright the reconciliation made betwixt God and man, the word whereof is committed vnto him; able to open the couenant of grace; and rightly to lay downe the meanes how this reconciliation is wrought, and to apply the same accordingly: and so to declare to man his righteousnesse: that is to say, (as that reuerend and worthy man of blessed memory, Master *Perkins* doth expound it) when a poore sinner by his sinnes, is brought downe to the gates of hell, and by the preaching of the law to a true sight of his misery, then it is the duty of a Minister, to declare to him his righteousnesse, namely, that howsoeuer in himselfe he be, as he is, as foule as sinne can make him, and the law can discover him to bee: yet in Christ hee is righteous, and by Christ so iustified, as hee is no more a sinner in Gods account: and also to maintaine the same for the quiet of his conscience, against all the power of darknesse whatsoeuer. Now this cannot be done without a speciall gift from God. And therefore, we are to pray earnestly vnto him, that the knowledge of Christ Iesus and of heauenly things may not onely swimme in our braines, but may also bee engrauen in our heartes, and imprinted in our soules by the finger of God, that so wee may bee able to comfort them that are in affliction out of the feeling of our owne heartes: euen by the comfort, wherewith wee our selues are comforted of God.

2. Cor. 1. 4.

See thou to it.] The cheife Priests are so farre from comforting *Judas* in his distresse, that they doe rather despise him, and in a manner laugh him to scorne. They hired him, and set him on worke, and yet now that they haue effected what they would, they doe not respect him.

Doct.

Traitours are
hated euen of
those that haue
benefit by the,

Where we may obserue, the iust reward and punishment of traytours: they are odious euen to them that haue benefit by them. And this wee are taught euen by the light of nature

nature. It is not likely, (a) saith one, that any wiseman can from his heart wish well to a trayour. For as they that stand in neede of the gall or poyson of beastes for a medicine, doe onely take delight in them, as long as they haue vse for them; but when they neede them no longer, they detest and abhorre them: so there is no man loueth a traytour, but while he hath occasion to abuse his villany: when he hath brought that to passe by him which he desired, hee hateth him as a most wicked wretch, and dares not repose any trust in him, whom he hath found treacherous to those, to whom hee should haue beene faithfull. (b) For how can he be thought faithfull to a stranger, that hath betrayed his friend. (c) VVhen *Scylla*, the daughter of *Nisus*, had spoyled her father of his fatall haire, which was held a great stay to the Kingdome, and had brought it to *Minos* the enemy of her country, howsoever he were content to take the benefit of the treason, for the furthering of his victories, yet hee abhorreth her, that was so vnnaturall: and though she offered to swimme the Sea after him, yet hee regarded her not. When *Antigonus* had abused a fellowes treacherie to betray his enemy, and when his friendes maruelled, that hauing brought his purpose about, hee did not any way gratifie the fellow; he made this answer, that he loued traytours so long as there was any vse of their treason, but afterward he hated them.

Plutarch reporteth the like of one *Rhimotalcus* a *Thracian*, who reuolted from *Antonius* to *Augustus*, and after the victory did most insolently and out of measure boast of that he had done. Whereupon *Augustus* turning him to one of his friends said vnto him. *I loue treason but I hate the traytour*. And *Peter Martyr* maketh mention of one *Lasthenes*, who hauing betraied *Olynthus*, the Citie where he dwelt, vnto the *Macedonians*, thought hee should haue beene had in great honour of them for the fact; but finding the matter to fall out farre otherwise, (for the souldiers called him nothing but traytour all over the campe) hee complained to King *Phillip*, who made him this answer,

Hh

that

a *Eraſmus de lingua.*b *Nemo vnquam ſapiens proditori credendum putauit. Cic in Vetrum.*

Lib. 1. & pauld poſt. Habet honorem et proditori, non ut amico fidem.

c *Ouid. Metam. lib. 8.**magni fiducia regni.**Dy te ſubmoueat, & noſtri infamia ſecti, Orbe ſuo, telluſq; tibi, pontuſq; negetur, &c.**Proditionem amo, proditum odi.**Pet. Mart. loc. com. claff. 4. c. 16*

that his countrymen were very rude and homely fellows, and could not tell how to call things, by any other but their owne proper names: they call, saith hee, a spade, a spade; and so a traytour, a traytour. And thus the man, contrary to his expectation, was had in derision, and laught to scorne at all handes. So that we see treason is so hainous: that it is execrable euen to a mans enemies. Princes doe sometimes reward them indeede, but it is not because they thinke them worthie of it, but because they would stirre vp others to doe the like, if neede require.

Use.

And therefore this in a word, may bee a warning to all men, that seeing traytours are thus odious, euen to those to whom they haue done seruice, they take heede of treason, and containe themselves in all boundes of loyalty, to-wardes those to whom they owe duty.

It were well, if our treacherous and false hearted *Papists*, which viperlike, seeke to gnaw out the bowels of their native countrie, would thinke of this. Those fugitiue persons among them, that runne beyond the Seas, and offer their seruice to their holy Father, for subuerting the land, haue some experience of the trueth of this. For all the reward they get is this, to bee sent backe againe, that by the hand of the Magistrate, they may receiue deserued punishment for their trayterous designs. And doubtlesse, if their mischeiuous imaginations should prosper and take effect, which the God of heauen forbid, they should gaine little by the match. For though their fact might bee acceptable: yet themselves would bee odious, euen to those that set them on worke.

And brought againe.] This is the third part of *Iudas* his repentance, namely his satisfaction. That it might appeare that his sorrow was not dissembled and counterfeite, but true and vsfained, hee bringeth againe to the high *Priests* the money which he had recied of them; and when they would not receiue it, whether they would or no, hee cast it downe in the Temple. This was very commendable in him: but yet here he faileth, that hee was carefull to make

satisf.

satisfaction to men, but had no care to reconcile himselfe to God, whom by his sinne hee had most of all offended. It is true in this case, which our Sauour Christ saith in another case. *This ought hee to haue done, and not to haue left the other undone.* Mat. 23. 23.

But here in the example of this wretched man wee are taught, that there is no true repentance, where ther is not restitution made of goods vnlawfully gotten. The law of God was made very strict to the *Iewes* in this case. *If any man deny that which was taken him to keepe, or that which was put to him of trust, or doth by robbery or by violence oppresse his neighbour, or hath found that which was lost, and denyeth it, and sweareth falsely, he shall restore the robbetrie, &c.* And in another place, *When a man or a woman shall commit any sinne &c. When they shall confesse their sinne which they haue done, and shall restore the dammage thereof with his principall &c.*

And indeed this is a part of iustice, which giueth to euery man that which is due vnto him. And wee haue a memorable example of it in good *Zaccheus*, who being conuerted, stood forth and made protestation in the presence of Christ, that if he had taken ought from any man by forged canillation, he would restore him fourefold. As if hee should say, I knowe that I haue deceiued many by impostures and cosening trickes, which is nothing else but theft in the sight of God, and therefore I will make restitution, according as the law inioyneth in that case. Now this was the law for theft, *that, if a man steale an oxe or a sheepe, and kill it or sell it, hee shall restore fife oxen for the oxe and foure sheepe for the sheepe.* And hereupon *Dauid* adiudged the man that had taken from his poore neighbour his onely sheepe, that hee should restore the sheepe fourefold. And no doubt a man that truly repenteth, is so affected, that he cannot endure about him, that which he knoweth to be another mans, and not his owne. Whereupon Saint *Augustine* hath a good saying. (2) There is, saith he, a lewd kinde of people, that would haue the punishment of their sinne released, and yet would enjoy the thing for which their sinne was committed.

Doct.

No true repentance without restitution.

Leuit. 6. 1. 2 &c.

Num. 5. 6. 7.

Luk. 19. 8.

Exod. 22. 1.

2. Sam. 12. 6.

a Pessimus genus hominum est quod sceleris penam relaxari, id propter quod scelus commissum est, possidere cupit. Cui penitentia medicina non prodest. Si enim res aliena propter quam peccatum est, cum reddi possit non redditur, non agitur penitentia, sed fingitur. Si autem veraciter agitur, non remittitur peccatum nisi restituatur ablatum. Aug. Epist. 54. ad Macedon.

Leuit. 6. 5.

2. Job. 2. 2.

Ephes. 4. 28.

Hagch. 18. 17.

Nahab. 3. 8.

Esa. 1.

Against sacrilege.

red. But the medicine of repentance doth these men no good. For if other mens goodes, for which a man hath transgressed, if they may be restored, bee not restored, hee doth not repent indeede, but onely counterfeit repentance. But if a man repent truly, the sinne is neuer remitted: vnlesse that which is wrongfully gotten be restored. And this is also implied in the law of God, where the party delinquent, is commaunded to make restitution in the case before mentioned, and to *give it vnto him to whom it appertaineth, the same day that hee offereth for his trespassse*: as if it were in vaine for him, by oblations to expiate his sinne, vnlesse first he restore that which hee hath wrongfully gotten: Not that restitution doth purge a mans sinnes before God, for Christ Iesus alone is the *propitiation* for them, as the Apostle saith; but because it is true repentance. For wheresoeuer there is true repentance, there is an acknowledgement of sinne: and where sin is acknowledged, there is a loathing, an abhorring, and a detestation of it. Now it is sinne not onely vnlawfully to take away other mens goods, but also vnlawfully to retaine them. And therefore, the Apostle saith, *Let him that stole, steale no more &c.* But so long as a man doth wrongfully retaine other mens goodes, so long he stealeth. And the Prophet *Ezechiel* maketh it the marke of a godly man, *to restore the pledge vnto the debtor.* And when the King of *Ninueh* called his people to a generall humiliation for their sins, amongst other duties, he vrgeth this as most necessary, that *every man turne from the wickednesse that is in his handes.* And certainly, true repentance neuer goeth before, but a desire to make restitution followeth after.

This doctrine serueth, first to reprove all those that neglect this duty. They thinke it a shame to restore anything, but they thinke it no shame to gather what they can by hook or by crooke, by right or wrong. But there are two sorts of people, that are especially taxed in this place.

First our sacrilegious church-robbers, who vniuently turne the reuennues of the Church vnto their owne proper vse. Whatsoever hath benee given in great deuotion by our

fore-elders to the maintenance of Gods worship, they take it away, as being forsooth too much & too large allowance for a Minister. And herein they deale with vs, as *Dionysius* dealt with *Iupiter Olympius*, who tooke from him a massy garment of gold, which *Hiero* had dedicated to him of the spoiles of *Carthage*, and gaue him a woollen cloake, saying that the other was too heany for summer, and too cold for winter, but this was fit for both seasons. But this is a farre more greiuous sinne, then the world taketh it to bee. *Salomon* saith, *It is a destruction for a man to deuoure that which is sanctified.* *Prov. 20. 25.* When a thing is consecrated to holy vses, if any man afterwards meddle with it, it will bee his destruction, as the baite is to the greedy fish. (2) Whereupon one saith well, how euill a thing it is, and how carefully to bee auoided, for a man by deadly preuarication to goe about, either to retaine or to aske againe that which he hath consecrated to God; Let *Ananias & Sapphira* bee an example: whome, vnfaithfully withholding some part of the price of the land, not onely the voice of the Apostle did rebuke, but also the seueritie of Gods iustice did slay, as inuaders of Gods right. So that if any man, beeing overcome with carnall inticements, shall thinke he may require that againe which is already deuoted to God, hee is not a lawfull possessor of that which is his owne, but is pronounced to be an invader of that which appertaineth to God. And hereupon the Prophet *Malachie* telleth the people of his time, that in withholding their tithes and offerings from the *Leuites*, they spoiled God himselfe. *VVill a man; saith he, spoyle his Gods? yet haue you spoiled me. But yee say wherein haue wee spoiled thee? in tithes and offerings.* God accounteth that to be taken from himselfe, which was eisher denied, or badly paid to the *Priests* and *Leuites*. The reason is because they were occupied in Gods Ministrie, and God who by right might haue exacted much more at the hands of his people had assigned them the tithes for their wages. And indeed, there were many things in this sinne, which were ioyned with the

Alian. var. hist. lib. 1. cap. 20.
a Quam sit malum quamq; solliciti effugiendum si quis de hoc quod Deo vouerit, aut actinere, aut ve petere aliquid mortifera prauaricatione pertentet; exemplo sunt Ananias & Sapphira; quos de pretio agri quandam partem infideliter subtrahentes non solum vox Apostolica tanquam diuini iuris inuasores increpauit, sed etiam seueritas iustitie diuine occidit. Si quis igitur rem dominio iam deuotam, carnali uisibus illec ebra, crediderit denique re-reposcendum, non est legitimus i sue possessor, sed diuini iuris pronuncietur inuasor. Fulg. Epist. 1. de coniug. deb.
Mal. 3. 8.

Art

proach and tontempt of God himselfe.

For first of all, they bewrayed themselues to be prophane contemners of the grace of God, seeing they grudged to be at any cost for those things, whereby the Lord sealed his presence vnto them, and whereby hee testified that hee had set his house among them.

Leuit. 21. 30.

Num. 18. 21. 24.

Secondly, there was a manifest transgression of Gods law, who had professed that their tithes were due to himselfe, and that hee had giuen them to the *Leuites*. For so it is said in the law. *All the tithes of the land, both of the seede of the ground, and of the fruit of the tree, is the Lords; it is holy to the Lord.* And in another place: *I haue giuen the children of Leni all the tenth in Israel, for an inheritance, for their seruice which they serue in the Tabernacle of the Congregation.*

Thirdly, there was grosse ingratitude, in that they denied the tithes of their fruits vnto him, who by his liberallie had giuen them their life, and all things tending to the maintenance thereof.

Fourthly, it was a token of impiety, that for their owne priuate benefite they suffered the *Leuites* to faile, and so the seruice of God to fall to the ground.

Mal. 3. 9.

Last of all, it was a part of iniustice, to denie to the *Leuite* that wages, which was due and appointed vnto them by the Lord. So plentifull and so manifold was this sinne, which God in this place vpbraideth them withall. And therefore, marke what followeth vpon this. *You are cursed with a curse; for yee haue spoiled me, euen this whole nation.* Wherefocuer this sinne is suffered, there the curse of God hangeth ouer the whole land. This may very fitly be applied to our times. For though the *Leuiticall Priesthood* bee abrogated by Christ, yet the ministerie of the Church remaineth still to the end of the world. And the Lord hath appointed that the Ministers of the Gospel should be maintained still. Our Sauour saith, *The labourer is worthie of his wages.* And the Apostle proueth it at large, that there is maintenance as due to the Ministers of the Gospell, as euer it was to the *Priests* in the time of the law. *The Lord,*

Mat. 10. 10.

1. Cor. 9. 14.

saith

saith hee, *hath ordained*, that they that preach the Gospel should live of the Gospel. And how carefull the *Primitive Church* was to provide for their teachers, may appeare in the *Acts and Epistles of the Apostles*. But when once it pleased God to convert Kings and Emperours vnto the knowledge of Christ, they very bountifullly enriched the Church, and assigned vnto it tithes and other reuennues. Which order was so inuolably kept for a long time, (a) as that there was a decree, that whosoever should estrange tithes from the Church, and giue them to the vse of Lay persons, hee should bee accounted not the least among the greatest Heretikes. But when superstition beganne once to grow, and the ancient discipline of the Church was decayed, then beganne many abuses about Church reuennues. For the *Pope* first of all, alienated the property of tithes, and erected impropriations (rightly so called, as altogether improper for them that haue them) for the maintenance of a sort of lazie Monks and Friers, which like *Locusts* haue deuoured the Church. And this appeareth even in our owne stories. For when as in the raigne of *Henry the third*, the Bishops of *England* made suite to the *Pope*, that impropriate benefices might bee restored to their first vse, at the contrary request of the Monks, the *Pope* determined they should stand as they did. But the *Pope* is not only too blame in this case, but many also of our owne Ministers are in fault. For when ambitious spirits beganne to strue impudently for Church-liuings, they were content basely to stoope on their knees, as Camels doe for their burdens: and to lay their liuings in the lap of euery *Dalilah*, to shauie at their pleasure, and to take away from them that wherein their strength consisted. Hence part of the tithes and reuennues is sold away, part is taken away from the Church by Noble men, and part translated to other vses, by the decrees of Princes: so that now the poore Church of God is constrained, either to satisfie the couetousnesse, or to minister fewell to the prodigality of priuate persons: and all men take pleasure to spoile those things, which our deuout fore-

a *Qui decimas Laicis donaret, inter maximos Hereticos non minimus habetur. Willet. contr. 2. quest. 3.*

Mat. 27. 35.

Brentius in Luc.
23.

Luke 7. 5.

Rom. 2. 22.

Asian. Var. Hi-
stor. l. 5. c. 16.

a Sacrum dici-
tur, quicquid
mancipatum est
cultui divino, ut
Ecclesia, vel res
Ecclesie. Magist.
sentent. lib. 3.
distinct. 27. C.

fathers bestowed vpon the Church. As the Souldiers dealt with the garments and coat of Christ, *they parted his garments and cast lots*: so doe these men deal with the possessions of the Church. They share and diuide amongst them the goods of the Church, and cast lots for them, and in the meane while, suffer Christ Iesus to hang miserably vpon the Crosse. Some deuoure, some spoile the Churches goods, and in the meane while suffer the Ministers of the Church and the true Teachers of the Gospell to starue and pine. Thus they crucifie Christ, and cast lots for his garments. And this sin is so much the more hainous, because a great number of those that are guilty of it, would bee counted great Professours, and very religious. They may not bee termed wasters and spoilers, but friends and sauourers, yea defenders of the Church. But shall I tell them how they defend it? Euen iust (as one saith) as the Souldiers defended Christ, when he hanged vpon the Crosse. It is the commendation of that good *Centurion*, that out of his loue to the Nation of the *Iewes*, *he built them a Synagogue*. This man shall rise vp in iudgement against these persons, who by transferring Church-goods to their owne priuate gaine, as much as lieth in them, do pull downe Churches. With what face dare they boast themselves to be Christians, when they offer such iniurie to Christ, in his poore Church and Ministers? how can they professe that they abhorre *Idols*, when thus grossly they *commit sacriledge*? The very Heathen men haue condemned this sinne. They could not endure the spoiling of their Gods in any whosoever hee were. And therefore, when a yong child at *Athens*, had taken vp a plate of gold, that fell out of *Dianaes* coronet, hee was brought before the Iudges: who set before him gugawes and rattles to play withall, and the plate also, and when the child refused the trifles and tooke the plate againe, hee was not spared for the tenderresse of his age, but was punished as a Church-robber. And the ciuill lawes are altogether against it: holding, that the things of God (such as are our (2) tithes and reuennues of the Church) ought not to be-
long

long to Lay persons; And it is well spoken by one to this purpose: That whatsoeuer is designed as proper to diuine worship, is of right and iustly reputed holy; of which sort is the Church, and all things of the Church, or belonging to it. And surely such and so heauie haue been Gods iudgements denounced and executed against these sacrilegious Church-robbers themselues, that by colour of their impropriations depriue the godly *Leuites* of their proper livings, and driue them out of their countries, that we cannot otherwise esteeme of such intruders vpon the rights of Gods Church, then as men giuen ouer to the God of this world, hauing made an irrecoverable shipwracke of a good conscience. For to seaze vpon the Church-livings, & thereby to bring the Ministers to extreme beggerie, what is it else, but after the manner of the *Iewes & Gentils*, though vnder some other pretence, yet with no lesse cruelty, to persecute and make hauock of the Church it selfe? And therefore, the Lord may iustly take vp the same complaint against vs in this behalfe, as he did before against the *Iewes*. For Christ himselfe is spoiled, when those things are spent vpon prophane vses, which should serue for the maintenance of his Ministers. For tithes are due only to the Church, and cannot be alienated to any other vse, nor turned to the maintenance of Laie men. For where tithes are paid, there must be a matter of giuing and receiuing. *The Minister*

giueth spirituall things, as the Apostle saith, and *receineth carnall things*. Now because Lay men cannot performe this duty, they haue nothing to doe with the tithe: for not keeping the condition, they cannot claime the covenant. (a) With what face, or with what conscience can they receiue tithes and other offerings, that cannot offer vp praiers for themselues, much lesse for others? I doe not presse this, as though I meane to determine, that the Ministers of the Gospell might not bee maintained by some other meanes. For I am perswaded, that it is in the power of ciuill Magistrates, to allowe anie other maintenance to the Minister, so that it bee competent. But this I say,

Phil. 4. 15.
1. Cor. 9. 11.

a *Qua fronte
qua conscientia
oblationes vultis
accipere, qui vix
valetis pro vobis
necum pro alijs
Deo preces of-
ferre?*

Iam. 5. 4.

that for as much as tithes are by law established amongst vs for this purpose; to be the hire of the Lords labourers, and the wages of his workemen: it will be as great a sinne to defraude the Minister of his portion, as to keepe backe the meat or wages from an ordinary labourer. Which as the Apostle *Iames* saith, is a sinne that crieth loud in the eares of God for vengeance. And yet for all this, the matter is come to this passe, that he is well, that can catch anything from the Church: Yea, I could name a Knight of no small worth in the Countrey, that maintained openly, that a small allowance is fittest for a Minister, to keepe him sober for reckoning, least hauing too much, he should waxe idle. In-deede it is true, they that neuer were sincere hearted, are soone corrupted with preferment. As God knowes, wee haue experience of too many, who whiles they had but a poore maintenance, were very diligent and painefull Preachers: but after they haue added sleeple to sleeple, and liuing to liuing, the fire-edge is taken off them, and then (as though now they had got that they preached for) they waxe so hoarse and so rusty, as if some bone stucke in their throats, that they can hardly preach at all. But they that entred into the ministerie with a sincere affection, and made the glorie of God and the saluation of his people, and not filthie lucre, the end of their preaching, [a] are by preferment stirred vp to greater diligence in their callings; and the more bountifull that God is vnto them in their maintenance, the more carefull are they to render according to the reward bestowed vpon them: wretched therefore and wicked are they that are thus minded, whose euer they bee. And this is the miserie of our Church, that it is pilled and polled in this manner: and that by this meanes many faithfull Ministers of excellent gifts, are brought to extreme pouertie, because as it was in the daies of *Nehemiah*, The portions of the *Leuites* are not giuen. Nay, in many places the Minister hath scarce the allowance of *Michab his Leuite*, [b] which was ten shekels of siluer by the yeare, and a sute of apparell, and his meat and drinke.

a. Honos alit
artes, & omnes
incenduntur ad
studia gloria.
Cicero.

2. Chro. 32. 29.

Nehem. 13. 10.
b Ten shekels
is of our coine
23. shillings, 4.
pence, euery
shekel being
2. shillings 4.
pence.

drinke. Iudg. 17. 10. For I know a Minister that hath but
bare foure pounds to liue on for the whole yeare. Hence
cometh it to passe, that many yong schollers of great hope
and singular towardnesse, doe leaue the studie of Diuinitie,
and betake themselues to the Lawes, or to Physicke. And
hence the Church is pestered, I say pestered with *Ierooboams*
Priests, such as were neuer brought vp in the schooles of the
Prophets, but taken from base trades, and as one saith well,
were made *Priests* before euer they were good Clerkes.
Hence it cometh to passe, that *propheysing faileth* in many
places, and therefore *the people perish*. Hence is it, that many
that haue care of mens soules, are *miserable comforters*, as
Iob saith, *Physicians of no value*. Hence is it, that the poore
people of God are pittifully *dispersed, and scattered abroade*
as sheepe without a shepherd. Hence is it, in a word, that
the Regions are euerywhere white vnto the harnest, but few la-
bourers to put in the sickle. I doe not all this while pleade
mine owne cause: I thanke God, none of these rauenous
Harpies, and greedie cormorants, haue preyed vpon my
Church. But I haue all the reuennues of it, with as little
preiudice as the most of my brethren. But as the Prophet
said in another case, *For Zions sake, I cannot hold my tongue,*
and for Ierusalems sake, for the poore Churches sake, I can-
not cease. And I would to God, that all we that be Mini-
sters, and haue any thing to doe with these persons, bee
they neuer so great, would euen *crie aloud* against them,
and *spare not, but lift up our voices like trumpets*, to rowse
and awake them out of this sinne. Here wee should all
be right *Boanerges, Sonnes of thunder*, to threaten and
thunder out the iudgements of God against this horri-
ble sinne of sacriledge. But alas, wee may crie till our
hearts ake, before wee shall preuaile with the belly that
hath no eares: vlesse Christian Magistrates, who are
nursing Fathers to the Church, doe by their power worke
a reformation, (^a) This sinne, as a worthie Minister
in our Church once said, is the *Kings enill*, and there-
fore no hand but his can heale it. There was indeede
the

1. Kings 12. 31.

Iohn Lambert
holy Martyr.

Tron. 29. 18.

Iob. 16. 2.
Eccl. 13. 4.

Mat. 9. 36.
Iob. 4. 35.

Mat. 9. 47.

Jsa. 62. 1.

Isa. 58. 1.

Mar. 3. 17.

Isa. 49. 23.

a Mr. Perkins
in a Treatise
of the duties
of the Mini-
ster.

Iudg. 17. 6.

Nehem. 13. 11. 12.

Psal. 119. 126.

Dan. 3. 2. 3. 4. 5.
5. 6. 30.b 1. Mac. 9. 54
55. 56.c 2. Mac. 3. 24.
25.d & 4. 39. 41.
42.e & 5. 19. 16.
sum 9. 5. 6. 7. 8. 9.10. 18.
f & 13. 4. 5. 6. 7.g 15. 30. 31. 32.
33.Dan. 4. 24.
Leuit. 5. 15. 16.

the like calamitie in the Church of the *Ierusalem*, it was only then, *when there was no King in Israel*, for *euery man did that, which was good in his owne eyes*. But I hope wee haue, by Gods blessing, a wise, a godly, and religious King, let vs pray to God, to put into his heart the care of *Nehemiah*, for the good of the Church, that hee will not suffer euery man to robbe and spoile it as it pleaseth his couetous ~~minde~~, but cause them, and compell them to bring their tithes of *Corne, and Wine, and Oile*, euen of all their fruits vnto the house of God. And in the meane while, let all such persons know, that they must one day giue account of their sacriledge vnto God. The lawes of men doe rather Patronize then punish them, and therefore, let them be sure, that God will at last take the matter into his owne hand. Horrible are the examples of Gods iudgements vpon this sinne in former ages. *Balthazar* King of *Babylon*, abusing the holy Vessels of the Temple vnto prophane vses, was first wounded inwardly with terrour of conscience, and afterwards was cruelly murdered. And wee read in both the bookes of *Macabees* of (b) *Alcymus*, (c) *Heliodorus*, (d) *Lysimachus*, (e) *Antiochus*, (f) *Menelaus*, and (g) *Nicanor*, all notorious Church-robbers, and all came to fearefull ends. Now God is still as iust as euer hee was, and detesteth this sinne as much as euer hee did, and therefore at the last, they may assure themselues, to receiue the like punishment, vnlesse they preuent it by speedie repentance. And therefore, as *Daniel* said in the like case to *Nebuchadnezzar*, *Let my counsell bee acceptable vnto them*, and let mee aduise them in the feare of God, *to breake off this their sinne by repentance*. Let them make restitution of that which most vniuistly they haue so long decayned, that so there *may bee a healing of their sinne*. And this doth the law of God require at their handes. *If any person transgresse and sinne through ignorance* (much more if hee doe it wilfully, against his knowledge, and against his conscience) *by taking away things consecrated vnto the Lord;*

Lord, hee shall then bring for his trespassse offering unto the Lord, a ramme without blemish out of the flocke, with two shekels of silver for a trespassse offering. So hee shall restore that wherein hee hath offended, in taking away of the holy things, and shall put the fift part more thereto, and giue it unto the Priests: so the Priest shall make an attonement for him, and it shall bee forgiven him. Where wee see, there is no hope of forgiveness, where there is not some conscionable restitution made in this behalfe. And therefore let all those that haue any Impropriations in their hands, be hereby moued to make some restitution, in whole or in part, as their estates may beare, as some already haue done, to the disburdening of their owne conscience, and to the good example of others.

Another sort of people, that are to bee reprobud in this place, are cruell and mercilesse oppressours: that fill their houses with the spoiles of the poore, beating them to peices, and grinding their faces with hard and intollerable exactions. Isa. 3. 14. 15. Yea it is held a matter of pollicy by the great Nimrods of our dayes (*) to keepe the poore people vnder by all meanes possible: and therefore they laden them with heauie burdens and grievous impositions: sometimes rack- ing their rents aboue measure, sometimes inclosing their commons: and sometimes depopulating their houses, that it may be truely said of many, *desolation and destruction is in their path*. Wherefoeuer they set their foote, they make hauocke of all. *They spoile houses which they neuer builed, they cast out widdowes emptie:* and by decaying of tillage, *they take away the gleanings from the hungrie,* as Iob saith. As it is said of an herb called *Cardamum* or *garden Cresses*, that it soaketh the moisture from the roots of all other hearbes and maketh them wither: and of the Eagles feathers, that they consume the feathers of all other birdes; so wherefoeuer these cruell oppressours come, none can thriue by them, that are within their reach. They are like the beast called a *Beuer*, that biteth so sore; as hee neuer looseth his teeth, till hee haue broken the bones (*Iul. Solim. cap. 23.*) So doe

Against op-
pressours.

a Rustica gens
est optima scens,
& pessima gam-
dens.

Isa. 59. 7.
Iob. 20. 19.
& 22. 9.

Job. 24. 30.

a Semper au-
 rui alieno uti-
 tur, alieno se pas-
 cit damno; est illi
 praeda egestas al-
 terius, est illi le-
 titia stertus alie-
 nus. Quot amissa
 deplorant, super
 que inuasi ple-
 riq; gratulantur?
 Innocens rusticus
 perditum in-
 gemiscit iuuen-
 cum; & tu in co-
 rus tuum excole-
 re disponis, &
 si uictus te putas
 posse capere ex
 gemitibus alienis
 uictoria. Iota supel-
 lectile dissipata
 domus suam
 dolet, & tu
 eadem supellec-
 tile domum tu-
 am ornata esse
 letaris. Dic mi-
 hi O Christiane,
 non compunge-
 ris, non constrin-
 geris, cum uides
 in hospitio tuo la-
 crymas alienas?
 Dicit scriptura
 sancta, carnem a
 bestiis discerp-
 tam ne comedi-
 tote; Cur quod
 hostilis bestia su-
 perabit, tu senior bestia de uorasti? Ainnt pleriq;
 lupos leonum subsequi solere vestigia, & non
 longe ab eorum venatibus aberrare; scilicet ut rabiem suam rapina satient aliena, & quod leonum
 furoritati remanet, id luporum rapacitate consumatur. Sic & isti auaritie lupi, usurariorum
 vestigia subsequuti sunt, ut quod illorum rapacitati superfluum, eorum cederet feritati. Ambr. de A-
 nania & Anania Serm. 59.

breake the bones of the poore, and chop them in peices as flesh
 for the pot. *Mic. 3. 3.* S. Ambrose complaineth greatly
 of such persons in his times. [a] The couetuous man, saith
 he, alwayes vseth that which is another mans, and feederh
 himselfe with another mans losse, anorher mans pouerty
 is his prey, another mans weeping is his reioycing. Of how
 many things doe poore men bewaile the losse, which these
 hauing innuaded doe reioyce? The harmelesse husbandman
 mourneth for the losse of his exe; and thou purposest to till
 thine owne field with him, and thinkest that thou mayest
 reape fruit of another mans sighes. The poore widdow
 greiueh to see her house spoiled of all her stuffe, and thou
 art glad that thy house is decked with it. Tell me O thou
 Christian; art thou not touched with remorse, and art thou
 not vexed when thou seest in thy dwelling the teares of o-
 thers? The holy Serpture saith, *yeo shall not eat any flesh that*
is torne of beasts in the field: but shall cast it to the dog (*Exod.*
22. 31.) Why then hast thou like a more sauage beast, de-
 uoured that which the enimie hath ouercome? It is a com-
 mon saying that the Wolues doe vse to follow the footsteps
 of the Lions, and wot to bee farre off when they hunt for
 their prey, namely, that they may satisfie their owne hun-
 ger with the rauine of others: that that which remaineth of
 the Lions fulnesse may bee deuoured by the wolues greedine-
 nesse. In like manner, these Wolues of couetuousnesse, fol-
 low the footsteps of vsurers, that whatsoeuer is left of the
 raucousnesse of the one, may come to the crueltie of the
 other. And haue wee not experience of this in our dayes?
 When as many rich men finding some young prodigall
 heires, wrapped in the wretched bonds of cruell vsurers;
 vnder pretence of friendship, doe furnish them with money
 from time to time, till at last they strippe, them quite out of
 all their liuing, and then, as wee say, set them on lea-land,

and bid the Deuill split them.

This oppression is a greiuous sinne, farre worse then theft. For theft for the most part is done secretly and by deceit, but this is committed openly and with violence. God commended his poore people to the mighty men of this world, not that they should spoile them, but that they should defend and relieue them. And if he shall be cast into hell, that hath not giuen of his owne, whether shall he be sent, that hath invaded and seized vpon that which was another mans? If he shall burne with the Deuill, that hath not cloathed the naked: where shall hee burne, that hath spoiled him of his cloathes? If Christ say, *Depart yee cursed &c. Mat. 25. 41. for I was hungrie, and ye gaue me no meate*, he may say to these oppressours, I was hungry and ye tooke from me that which I should eate: that which you gaue to to your hawkes and hounds ye tooke out of my mouth &c. Wee doe not reade that the rich glutton tooke any thing from *Lazarus*, onely hee gaue him nothing. Neither doth *Abraham* say vnto him, Sonne, remember that the poore man had meate to eate, & thou tookest it from him, &c. and yet we see, hee is in hell in torments. What therefore shall become of such, as make hauock of the poore? And therefore as one saith ^(a) wee haue great cause to feare that sentence of Christ, that threatneth, *that euery tree that bringeth not forth good fruit shall be hewen downe and cast into the fire*. For if barrennesse must be cast into the fire, what doth rauening crueltie deserue? And if he shall haue iudgement without mercy, that sheweth no mercy, what iudgement shall hee haue that exerciseth oppression? Neither will it auaille them to say they giue almes and relieue the poore: for God abhorreth that almes, that is giuen of the teares of other men. ^(b) And what good will it doe thee, saith one, to haue one or two to blesse thee for that, for which a great many curse thee? As indeede the whole common-wealth hath cause to crie out of these men; for their courses are iniurious and hurtful vniuersally. *Salomon* saith, *In the multitude of the people is the honour of the King, and for want of people*

Mat. 25. 41.
 Luke. 16. 19.
 a Multum metuenda est nobis illa sententia comminantis, omnem arbores non ferentem, &c. Quod si sceleritas mittetur in ignem, rapacitas quid meretur? Et si iudicium sine misericordia erit illi, qui non facit misericordiam, quale iudicium erit illi, qui fecerit & rapinam? Fulg. de dispensat. Domini.
 b Illam Deus eleemosynam abominatur & reprobatur, quae de lacrymis praestatur alienis. Quid enim prodest, si tibi bene dicat unus, unde plures maledicunt. Aug. de vita Christiana.
 Prov. 14. 28.

Exod. 22. 22.
23. 24.

Iob. 34. 28.

Hab. 2. 9. 10.
11. 12.

Prov. 10. 7.

commeth the destruction of the Prince. So that in the iudgement of the holy Ghost, these depopulators, that lay all wast before them, are the greatest enemies to the state that can be. Well in a word let them bee afraid of the voice of the oppressed. The Lord charged the *Isralites* that they should not trouble any widow nor fatherlesse child. For saith hee, *If thou vexest or trouble such, and so bee call and crie vnto mee, I will surely heare his crie. Then shall my wrath bee kindled, and I will kill you with the sword, and your wives shall bee widowes, and your children fatherlesse.* And *Iob* saith of oppressours, that they haue caused the voice of the poore to come before the Lord, and hee hath heard the cry of the afflicted. So that we see, the wrongs and iniuries that are done to the poore, doeing a loud peale for vengeance in the eares of God. And surely the Lord will not bee slacke to execute it, vnlesse they doe preuent it by repentance. There is a fearefull threatning in the prophecy of *Habakkuk*, against the crueltie of the *Babylonians*, and in them against all oppressours. *Woe be to him, saith hee, that conuerteth an euill conuersione to his house, that hee may set his nest on high to escape from the power of euill. Thou hast consulted shame to thine owne house, by destroying many people, and hast sinned against thine owne soule. For the stone shall crie out of the wall, and the beame out of the timber shall answer it. Woe vnto him that buildeth an house with blond, and erecteth a Crie by iniquitie.* Where the Prophet giueth vs to vnderstand that howsoever wicked men, by all their hard and vnmercifull dealing, doe labour to aduance their houses and their posteritie, and to make them great when they are gone, yet they shall faile of their purpose; for God will heape shame and contempt vpon them, causing all the world to ring of their crueltie, so that, as *Salomon* saith, *their name shall rot and stinke*, that they shall neuer bee mentioned but with disgrace. And though by their vnconscionable courses they haue done much euill to others: yet they haue hurt themselves most of all. For by raking and scraping in this manner, they haue brought vpon themselves a most irrecoverable

ble losse, euen the losse of their soules. And though peradventure their power and tyranny be such as no man dare once mute against them, yet they shall not escape for that: for their owne houses, which they haue built with bloud and cruelty, shall witnesse against them. Yea euery stone in the wall, and euery beame in the rooſe, shall with loud outcries accuse their vnrighteousnesse. Where, by the way, it is worth the obseruing, that hee saith, the stones and the timber shall, as it were, sing of these things by course. As if hee should say; These mightie men take great delight in Musicke, and they haue their consorts in their houses: But the Lord will raise vp other Song-men, who by course, as they doe in Quires, shall chaunt out their grievous oppressions, with a lowde and shrill voyce, and shall answere one another in this maner. The one side shall sing, *Woe bee to him that buildeth a Towne with bloud;* and the other shall answere, *And to him that erecteth a Citie by iniquitie.* And haue wee not experience of this euen in our owne dayes? Doe we not see [a] that goods heaped together in this manner doe seldome prosper? But either the curse of God is vpon them, while the owner is alieu; or else if hee rest with them, and leaue them to his children, yet the third heire seldome enioyeth them? Oh that all oppressours would seriously consider these things: that seeing the examples of Gods iudgements in this case dayly before their eyes, they might learne by other mens harmes to take heede to themselves.

Secondly, this serueth to admonish all men, that possesse any thing vnlawfully, to restore it: otherwise this example of *Iudas*, shall be a witnesse against them at the day of iudgement. If it bee that so the party to whom the wrong hath bene done be dead, and so no restitution can be made him, then inquiry must be made for his childten, or some of his kindred, and it must be restored vnto them. But if there be neither child nor kinsman to be found, then it must bee giuen to the Lord, for the benefit of the Church, and for the reliefe of the poore. And this was precisely commaunded in the law of God. *But if the man haue no kinsman to*

a Nemo habet iniustum lucrum sine iusto damno. Auguſt. de conuen. 10. precept. Paucā malē parit, multa benē comparata perdunt.

Vſe. 2. Si Iudas resignat pecuniam malē acq̄ſitam, qua fronte retinet uſurarius uſuram? &c. Hugo in locum.

Numb. 5. 3.

Kk

whom

Hs. 30. 22.

2. Cor. 8. 12.

2 Hinc patet,
quod cupiditas
sua nihil valuit
sibi. Lira in lo-
sum.

whom he should restore the damage, the damage shall be restored to the Lord for the Priests use; Implying, that if any man haue any kinsman, hee must be preferred in this case: but if there be none, then it must goe to the Lord. Men must not giue eare to the persuations of of the Deuill, nor of their owne flesh, and so neglect this necessary dutie. But if they desire peace in their soules, they should with both hands thrust from them, whatsoeuer it bee, that they haue wrongfully gotten, and say vnto it with indignation, as the Prophet saith to the relicks of Idolatrie, *Get thee hence*. But it will be objected what if the thing thus gotten bee a matter of waight, so as by making it knowne, a man should incurre the danger of his life; what course must bee taken in this case? I answere, that though the case should stand so, yet this holy duty may not be omitted. Only the matter must be wisely and discreetly handled, that restitution may be made by some third person, and the parties name concealed, that so no danger may ensue vpon it. But what if a man bee so poore that hee is no way able to make restitution? Then surely his pouertie is some dispensation vnto him. For, as the saying is, where nothing is to bee had, there the King must loose his right: and necessitie hath no law. But yet though a man be neuer so poore, he must testifie his desire to restore, if hee were able, and no doubt but God in his mercy will accept of it. For that which the Apostle saith of almes, is true in all other cases. *If there bee first our willing minde it is accepted according to that a man hath, and not according to that he hath not.*

And cast them downe in the temple.] Wee see here that the money which Iudas loued so well, as for it he would betray his Master and his Sauour: now when the sense of his sinne lyeth heauie vpon his soule, is become vile and abominable vnto him, and such as he cannot endure any longer to behold. Hee thought hee should haue beene made by it as we say, but it fell out otherwise. (2) His couetousnesse as one saith, did him no good: for hee desired that which when he had it, his conscience was afraid to vse.

From

From hence then wee may gather this doctrine, that goodes ill gotten are many times detestable euen to him that enioyeth them. A good lesson for all such as for loue of money make shipwracke of a good conscience. The time will come, that being moued with great repentance as Iudas was in this place, they shall bee constrained to cast that from them, which now most couetuously, by right or wrong, they catch and rake together. And many times it falleth out, that couetuous wretches haue but little ioy in their riches, for gathering whereof they sell their soules to the Deuill. *Achan* had small comfort of the prey he had gotten, and *Gebezi* of his talents of gold, and *Ahab* of *Naboths* vineyard. Howsoever they were sweet at the first, yet no doubt they wished afterward, that they had neuer meddled with them. And howsoever it doth not alwayes fall out, that such men are made spectacles of Gods wrath in this open manner: yet whensoever the hand of God is vpon them in any calamitie or affliction, then their consciences will pursue them with horreur, for the least thing they haue vnlawfully gotten. And this is that which the Prophet threatneth, namely, that *they shall cast their silver in the streets, and their gold shall be cast farre off: they shall not satisfie their soules, nor fill their bowels, &c.* When the wrath of God shall once awake a mans conscience, & present his sinnes before him, that which before was most deare vnto him, shall bee now so odious, as he shall cast it from him, and shall not be able to endure the sight of it. *Hee may denoure substance, as Iob saith, but hee shall vomit it, for God shall drawe it out of his bellie, and he shall sucke the gall of Aspes, &c.* This saw Saint *Augustine* full well, when hee said, there was more desolation, then consolation in them. Yea, looke how many treasures men purchase by iniquitie, so many punishments doe they heape vp against themselves: yea they nourish a firebrand, which one day will kindle the wrath of God against them. And therefore, one saith well. Rich men reioyce in their riches, but their ioy will not last for euer. For euen against their willes, and whiles they are

Doct.
Ill gotten
goods are de-
testable to the
owners,

Iosh. 7. 17. 18.
21. 24. 25.
2. King 5. 22.
23. 27.
1. King. 21. 16.
19. 27.

Ezech. 7. 19.

Iob. 20. 15. 16.

Epist. 121. ad
Probam.

Gualt. in Mich.
cap. 6. verse 10.

a *Iniusta lucra
breues habent
voluptates, lon-
gos autē dolores.*
b *Eligas dam-
num potius quam
iniustum lucrum,
illud enim semel
tantum te dolore
afficiet; hoc vero
semper.*
Luke 8.14.

1. *SAM. 25. 37.*

Use. v.
*Qui rem faciunt
quocumq; modo.*
Horat. lib. 1.
Epist. 1.
*—lucris bonus est
odor ex re Qua-
libet—Iuuen.*
sat. 14.

Use. 2.

thinking of other matters, the stings of conscience doe come vpon them, and doe so disquiet them, as now they begin to hate that, which before they loued as their life, & to abhor it as a deadly poyson, and many times when no body vrgeth them, they forsake it of their owne accord. (a) Iniust gaine, saith *Ierome*, hath short pleasure, but lasting sorrow. And (b) *S. Augustine* saith, choose rather losse then ill gotten gaine: for that shall greiue thee but once, but this will tormēt thee for euer. Hence is it, that our Sauour Christ compareth riches vnto the hawthorne, which in the spring-time hath a very pleasant flower, and yet withal it hath a sharpe pricke. So riches, how glorious so euer they be to the eyes of couetous persons, yet they are but pricking thornes, especially if they be ill gotten, which will pricke both hand and heart. Neither is their nature changed to this day. Though some indeed doe dye as swine in a ditch, blockish and senselesse, as *Nabal* was, whose heart dyed within him, and hee was like a stone: yet others there are, who on their death-beds haue cursed the time that euer they were so rich, and haue wished that they had neuer gone further then their spade.

This serueth, first to reprove all such, as heape vp riches they care not how, whether by hooke or crooke, by right or wrong: that thinke the smell of all gaine to be good, which way soeuer it cometh. For euē as many times the greedy fish while she hunteth after the bait, is caught and choaked with the hooke: so these greedy *Cormorants*, which with an insatiable desire do hunt after riches, many times get such a sting in their conscience, as tormēteth their soules with endles woe.

Secondly it serueth to admonish al men, neuer to increase their riches by vnlawfull meanes, nor to bring home a pennie that is ill gotten, least it proue a canker, to wast and consume all the rest of their substance. Though a garment bee neuer so costly; yet if the plague haue infected it, we will not meddle with it. So though ill gotten goods doe glister gloriously in the eies of men, yet because they are infected with a plague, which will not only indanger those riches that are iustly gotten, but hazard the soule also, therefore we should haue no dealing with them. For as our Sauour Christ saith,

What

What wil it profit a mā to win the whole world, & lose his soule? Mat. 16. 26.

And thus we haue handled the seuerall parts of *Iudas* his repentance. Let vs in a word apply it to our selues. We see what hee performed in his repentance: we must be carefull to supply that which he wanted, or else our repentance will doe vs no good. But I feare me, if due examination were had, it would appeare, that many of vs neuer goe so farre, in the worke of repentance, as *Iudas* did. How then can we hope to be saued, since *Iudas* did all this that wee haue heard, and yet is damned? Shall hee bee sorrowfull for his sinne, shall he confesse his sinne in particular manner, and shall he make restitution of that which he hath gotten vnlawfully, and yet goe to hell? And shall we doe none of all these things, and hope to goe to heauen? Oh let vs not deceiue our selues. As our Sauour Christ said to his Disciples. *Except your righteousness exceede the righteousness of the Scribes and Pharisees, yee shall not enter into the Kingdome of heauen.* So say I in this case. Except our repentance goe beyond the repentance of *Iudas*, and all such as *Iudas* was, we shall neuer be saued. Shall *Kain* cry out, *My sinne is greater then can be forgiven me?* Shall *Pharaoh* confesse his sinne, and acknowledge that *God is righteous*? Shall *Abah* humble himselfe before the Lord in sacke-cloth and ashes? Shall *Simon Magus* be sorie for his sinne, and desire the *Apostle Peter* to pray for him? Nay, to say yet more, shall the *Deuill* himselfe beleene and tremble, and yet be all of them damned? And shall we doe nothing at all? shall wee neuer be moued, and yet hope to be saued? Nay rather, all these shal be so many witneses against vs, at the great and dreadfull day of iudgement.

He departed.] This is the preparation vnto *Iudas* his wretched end that followed. He shunned the sight of men, and his conscience tormenting him, and driving him to the gallows, he went aside, and sought some secret place. If he had conuersed amongst men, it is likely hee might haue beene preuented: and therefore, the *Deuill* draweth him in to some solitarie place.

From whence ariseth this instruction, that it is very dan-

Doct.

Solitarinesse
is very dange-
rous.

Eccles. 4. 10.

Gen. 2. 18.

Mat. 4. 1.

Gen. 3. 1. 2.

Gen. 34. 1. 2.

2 Sam. 11. 2.

a *Unum primo
aggressus, ut lu-
pus ouem secer-
nere à grege, ut
accipiter colum-
bam ab agmine
volantium sepa-
rare tentauerat.
Nam cui non est
aduersus omnes
satis virtutum, cir-
cumvenire que-
rit: solitudinem
singulorum.* Cyp.

lib. 1. epist. 1.

Mich. 2. 1.

b *Nemo est ex
imprudens, qui
relinqui sibi
debeat. Tunc
mala consilia a-
gitant, tunc aut
alij aut ipsas su-
tura pericula
struant. Tunc
cupiditates im-
probas ordinant,
tunc quicquid
aut metu, aut pu-
dore animus ce-
labat, exponit.*
Ec. Seneca.
Epist. 10.

gerous for men to liue in solitarinesse. *Wee be to him* (saith that diuine Preacher) *that is alone*. The reason is, because hee lieth open to tentations, and offereth himselfe to the snare of the Deuill. Hereupon the Lord said, *It is not good for man to be himselfe alone*. If not in Paradise, whiles man was innocent, much lesse now, that he is wholly corrupted. And wee see when the Deuill encountred with our Sauour Christ, hee made choise of the wildernesse, implying, that such places are fittest for his working. And therefore, wee reade, that when *Eua* was stragling alone from her husband, curiously viewing the pleasures of the garden, the Deuill set vpon her, and caused her to tast the forbidden fruit. When *Dinah*, *Iacebs* daughter, was wandring alone from her Fathers Tents, idly to see the fashions of the countrie, *Shechem* the sonne of *Hamor* caught her, and defiled her. And when *Dauid* was walking alone on the toppe of his house, he was tempted to lust after *Bathsheba*, and to commit adulterie with her. So that we see what occasions of sinne are offered vnto vs when wee are alone, and how ready we are to yeeld vnto them. And therefore (a) one saith wel, that as the Wolfe laboureth to seperate the sheep from the rest of the flocke; and the Hawke to seuer the Pidgeon from the rest of the flight: So the Deuill laboureth to single out men from the societie of others, that so he may the more easily overcome them. For hee that hath not strength enough to set vpon al together, seeketh to circumuent them one by one. Yea, the greatest iniquities, and grossest sinnes, that haue beene done in the sight of the world, were first plotted and purposed, warped and contriued by men alone. As the Prophet *Michah* saith of wicked men, *They worke wickednesse vpon their beds, and when the morning is light, they practise it*. And wee haue all experience of this in our selues. For we are no sooner from companie, but armies of ill thoughts and desires (like so many swarms of Bees about a mans eares) are soliciting and offering themselues vnto vs. And this the Heathen man knew also, when he said; (b) There is no indiscreet or foolish man, that

that ought to be left to himselfe. For then euill counsels doe molest him, then hee deuifeth danger either to himselfe or others. Then he frameth euill desires, then the mind laieth open, whatsoeuer either for feare or fauour it concealed before, &c. And we want not examples of many, that being alone, haue fallen into fearfull dangers.

This serueth first of all, to reprove the *Papists*, who so highly commend their *Eremitical* life, as though it were the most excellent and the most perfite estate. But wee see by this that hath bene spoken, that they expose themselves to a thousand dangers. Yea they tempt God, and not knowing their owne strength or weakenesse, rather do as it were dare and prouoke the Deuill to the combate. But they say they are strong, and feare no danger. I answer with our Sauour Christ in another case. *He that is able to receiue it, let him receiue it.* If they haue attained to such a measure of strength; it is well. But in the meane while they sinne against the Church, in breaking off the communion of Saints and in forsaking the fellowship of their brethren, as the Apostle saith.

Vse 1.

Mat. 19. 12.

Heb. 10. 25.

Secondly, it serueth to admonish all men, to auoide solitarinesse, as much as may be. But if a mans calling be such, as he must of necessity be alone; as a student in his studie, or a workeman in his shop, or a traueller by the high way, then hee must carefully take heede of wandring thoughts, and labour to keepe his minde occupied, either about something belonging to goodlinesse, or else at least, about the workes of his lawfull calling, [c] and so hee shall preuent many occasions of sinne. We that professe our selues to be Christians, should be ashamed, not to spend our solitarie houres, at least as well as the Heathen man did, who [d] professed of himselfe, that hee was neuer lesse idle, then when he was idle, and neuer lesse alone, then when he was alone. For when he was at leisure, he thought of his businessse, and when he was alone, he vsed to talke with himselfe, so that he was neuer idle at any time, and yet stood in no neede of the conference of others. Much more should we be occupied

Vse 2.

c Cedet amor
rebus; res age-
turus eris. Ouid.
de remed. amor-
is.
d Nunquam se-
minus otiosum,
quam cum otio-
sus: nec minus
solum quam cum
solus. Et in otio
de negotijs cogi-
tabat, & in soli-
tudine (cum lo-
qui solebat: ut
neq. cessaret ui-
quam, & inter-
dum colloquio
alterius non ege-
ret. Cic. offic. l. 3.

piet

Mat. 12. 44.

Eccles. 4. 9. 10.

Qualis vita,
finis ita.

c Post redditum
pretium laqueos
se suspendit, ut
qui se multauit
rat pecunia,
multaret & vi-
ta. Intelligens
enim quantum
scelus admisit,
non sufficit ei sa-
crilegiu carere
mercede, nisi ca-
reret & salute.
Dignum enim se
morte iudicauit,
quod Christum
vitam omnium
tradidisset.
Ambr. serm. 51.
de Iuda Iscar.

pied in good Meditations, and haue our hearts continually stand bent therein, least the Deuill returning, as our Sauour saith, and finding our soules *emptie, and swept, &c.* he fill vs full of all vngodlinesse. But of all other, *Melancholi* ke persons are in greatest danger this way. And therefore, one calleth *Melancholie* the Deuils forge, wherein, vnlesse Gods grace do preuent him, he frameth and worketh much mischief. As we see by wofull experience, that many times he preuaileth so farre with such persons, as he causeth them to lay violent hands vpon themselves. And therefore, they are most carefully to performe this dutie. And if when they haue done all they can, they cannot preserue themselves from the Deuils tentations, they must as speedily as may be, runne into companie; for as *Salomon* saith, *Two are better then one, for if one fall, his fellow will lift him up.*

Went and hanged himselfe.] This is the end of *Iudas*.

A wofull end, but yet agreeable to his former life, according to the common saying; As the life is, so is the death. A wicked life, a wretched death: (c) whereupon one saith, That after he had restored the money, he hanged himselfe, that as hee had depriued himselfe of the money, so hee might also depriue himselfe of his life. For vnderstanding, what an horrible sinne he had committed, he thought it not enough to want the wages of his sacrifice, vnlesse hee were without his life also. For hee iudged himselfe worthy of death, in that he had betraied Christ, who was the life of all. Now as I said, his end was very horrible, and very fearfull. For besides that he made away himself, the Lord shewed a strange token vpon him in his death; For when he was hanged, *he brast asunder in the midst, and all his bowels gushed out.* Act. 1. 18. There is an old Tradition, whereof *Beza* and *Aretius* doe both make mention; that when *Iudas* hanged himselfe, he leaped downe so desperately, that he brake the rope, and so liued still. But not contented therewith, in a most furious moode, he cast himselfe headlong from the top of a steepe hill, where he lay swelling after a wonderfull manner, till a Cart went ouer him, and crushed out his guts, whereupon

he

hee stuncke so filthily, as no man could endure to come neare him. Whether this bee true or no, wee haue no certaine knowledge, and therefore wee neede not beleue it, vlesse we will. But be it true or false, that which the holie Scripture hath recorded of him, is fearefull enough. And yet this was not all his miserie. For as the end of his body was very wretched, so no doubt in his soule, he went directly from the Gallowes to hell. For so, saith the *Euangelist*, that when *Iudas* had hanged himselfe, *hee went to his owne place*, *Act. 1. 25.* that is to Hell. To which purpose Saint *Bernard* hath a good saying. (2) Very well did the Apostle *Peter* testifie, that the sonne of perdition went vnto his owne place, in that he braſt asunder in the middest in the aire, being made a companion of the powers that rule in the aire, that is of the Devils. For when he had betrayed the true God and true Man, that came downe from heauen, to worke our saluation in the middest of the earth, neither the heauen would receiue him, nor the earth sustaine him.

* From this example wee may learne this lesson; that howsoeuer hypocrites and wicked men may flourish for a time, yet at last, for the most part, they perish and come to a fearefull end. *Iudas* was in great account before, so long as hee continued with the Disciples, but now his hypocrisie being discovered, hee dyeth a dogges death, and becommeth his owne Hang-man. Neither was this the case of *Iudas* alone, but diuers others liuing wretchedly, haue dyed miserably, and haue beene so forsaken of God, as that they haue beene their owne executioners. *Achitophel* that was a type of *Iudas*, reuolting from *Dauid*, and taking part with traiterous *Absolon*, by the iust iudgement of God, hanged himselfe as *Iudas* did. *Saul* openly transgressing Gods Comandement vnder pretence of religion, and persecuting poore *Dauid*, euen against his conscience, at the last, being deprived of all comfort from God, fell vpon his owne sword and killed himselfe. *Abimelech*, a bloudie wretch, who to obtaine the Kingdome had slaine

a Pulchre om-
nino Petrus Apo-
stolus filium per-
ditionis in locum
suum abiisse te-
statur, quod in
aere crepuit me-
dius, aerearum
collega potesta-
tum: utpote que
veri Dei & ve-
ri pariter homi-
nis, qui de celo
venisset, opera-
turus salutem in
medio huius ter-
re proditorem,
nec caelum reci-
peret, nec terra
sustineret. Bern.
in Pf. 91. serm. 7
Suspendit se la-
queo, ut se offen-
deret celo ter-
raq, perosum. A.
quin. in locum.

* Doct.
Wicked hypo-
crites come to
a fearfull end.

2.Sam.17.23.

1.Sam.31.4.

Judg. 9. 54.

1. King. 16. 10. 11
16. 17. 18. 19.In terrorem
populi.Dent. 13. 11.
Leuit. 10. 2.

Num. 16. 30. 31.

2. Chron. 21. 18.
19.

Act. 5. 5. 10. 11.

Act. 12. 23.

Job. 20. 7.

Vse.

seuentione of his owne brethren, being afterward wounded with a peece of a millstone, that a woman cast downe vpon him, desperately commanded his Page to run him through, and so he died. And *Zimri*, hauing by treason made himselfe King of *Israel*, and being pursued by the people and Captaines of the host, shut himselfe into the Pallace, and set it on fire ouer his head, and so ended his daies. And howsoeuer it doth not alwaies come to passe, that God doe arme the hands of wicked men in this maner against themselves; yet they seldome escape some fearefull iudgement, euen in this world. For as earthly Princes doe vse to hang vp notorious malefactours in chaines, for the terrour of others: so it pleaseth the Lord by some famous iudgment or other, to make horrible sinners spectacles of his wrath to all the world, that others may heare and feare, and doe no more such wickednesse, as *Moses* saith. Thus *Nadab* and *Abihu*, the sonnes of *Aaron*, presuming to offer strange fire vpon Gods Altar, were instantly deuoured with fire from heauen. Thus, when *Corah* and his companie conspired against *Moses*, God brought a new iudgement neuer heard of before, hee caused the earth to open her mouth, and swallowe them quicke. Thus *Iehoram*, that wicked King, that had most vn- naturally embred his hands in the bloud of his owne brethren, was smitten by the Lord in his bowels with an incurable disease, whereof hee languished for the space of two yeares, and then his guts rotted out of his belly, and so hee died. Thus *Ananias* and *Saphira*, for their deepe dissembling, were sodainly stricken dead by the hand of God. And thus was proud *Herod*, for persecuting the Church, smitten by an *Angel* of the Lord, and was eaten vp of wormes. So true is that which *Iob* saith, that wicked men shall perish for euer like their dung, and they that haue seene them, shall say, where are they?

This may serue to admonish euery one of vs, to take heede of hypocrisie, and of all grosse sinnes, least continuing in them without repentance, some fearefull iudgement of God light vpon vs to our confusion. *Judas* wee

see

see perished horribly: but as one saith well, the more horrible his destruction was, the more carefully should wee endeavour to repent of our sinnes betimes, least wee also perish in like manner. Happie are wee, if other mens harmes can make vs heedfull. Though God as hee is patient towards all men, doe spare wicked men long; and suffer them to goe on in their sinnes without punishment; yet hee will not spare them alwaies, but in the end hee will reprove them, and set before them the things that they haue done, yea he will teare them in peeces, and there shall be none to deliuer them. (a) For as that speech of Augustine is most true, that he that hath liued well cannot die ill; so it is most certaine, that hee that hath liued ill, cannot come to a good end.

Hanged himselfe.] Death of it selfe, euen by nature, is very horrible to a man, so as the Heathen *Philosopher* called it the (b) most terrible thing in the world, and *Iob* saith, it is the *King of feare*, *Iob* 18. 14. And therefore it must needs bee some great tentation, that shall make a man kill himselfe with his owne hands, when by course of nature he might liue longer. There must be something, that hee is more afraide of, then hee is of death; which by procuring his owne death he seeketh to escape. Now, what should this bee that *Iudas* should so much dread in this place, that should driue him to this fearefull issue? Surely, it (c) was nothing else but the horreur of his conscience. The wrath of God had made an earth-quake in his soule, which made him tremble and quake for feare. Hee saw hell-fire already burning before him: nay, a sparke of it was now kindled in his conscience, which rather then hee would endure, hee chose to die a dogges death, and to be his owne hangman. Whence ariseth this doctrine, that the horreur of conscience is the greatest miserie in the world. If there were no other prooffe, this example of *Iudas* is prooffe sufficient. For (d) as St. *Ambrose* saith, he was not condemned by any Iudge; Neither *Pilate* nor the people did condemne him: but which is more grieuous, hee con-

Brentius in lo. 4.
2. Pet. 3. 9.
Psal 50. 21. 22.
a *Proculus con-*
firma, and co di-
cere; non potest
malè mori, qui
benè vixit. Aug.
de Discipl. Christi.
b *Extremum*
terribilium.
c *Animus culpæ*
plenus, & semet
timens. Senec.
in Hippol.
d *Domini tra-*
ditorem non in-
venio à iudice
esse damnatum;
non damnat eum
Pilatus, non dā-
nat populum, sed
quod grauius est,
se ipse cōdemnat,
& cessante iusti-
tia indicatur.
Quem enim al-
ter iudicat, potest
utrumq; esse ex-
cusabilis, reus
autē sine excu-
satione est, qui
conscientiæ suæ
iudicio condem-
natur. Quem al-
ter iudicat, potest
quandoq; à suo
iudice sperare
indulgentiam; qui
se ipse iudicat, à
quo indulgentiam
postulabit. Amb.
Serm. 50. de ac-
cus. Dom. coram
Pilato.

*a Hoc Sacrilegi
solet esse iudiciū,
ut impietatem
suam ipse dum
recordatur, &
gemit: scelus su-
um dum recog-
noscit, & vindi-
cet. Omnium enim
supergreditur
sententias, qui à
sua conscientia
sua sententia cō-
demnatur. Tali
ergo Judas pena
damnatur, ut i-
dem sui & reus
sit sceleris, & iu-
dex ultionis.
Cogente cōscien-
tia unusquisque
erit accusator &
iudex suus Bern.
de conse. adif.
cap. 32.
b Nulla pena
gravior est prava
conscientia, pro-
prijs agitata sti-
mulis. Bern. ibid.
cap. 46.
Gen. 3, 8.*

*Heb. 10, 27.
Job. 15, 21.*

demned himselfe, and though the course of iustice ceased, yet he is iudged of himselfe. He that is iudged of another, may peradventure finde some excuse: but he is guiltie without all excuse, that is condemned by the iudgement of his owne conscience. He that is iudged of another, may sometimes hope for mercy from his Iudge; but he that iudgeth himselfe, to whom may he sue for mercy? And a little after, (a) This, saith he, is commonly the iudgement of a sacrilegious person, that while he remembreth his impietie, he doth punish it, and while he calleth to minde his wickednesse, he doth reuenge it. For it surpasseth the sentence of all men, when a man is condemned in his conscience by his owne sentence: with such a punishment therefore is *Judas* condemned, that he is both the person arraigned for his sinne, and also the Iudge to inflict the punishment. As the conscience of a man before hee commit sinne, is a bridle to restraine him: so when the deede is done, it is a whip to lash and scourge him for it. (b) Neither is there any punishment more grieuous then an ill conscience, vexed with the owne stings. But the miserie is so much the greater. First, because in this case a man hath no confidence in God; he dare not goe with any boldnesse to the Throne of grace, as the Apostle saith, *Heb. 4. 16.* to seeke for helpe in time of neede. As a Traitor, that hath offended his Prince, dare not present him selfe before him, but with feare and trembling: so a sinner, whose conscience telleth him, hee hath offended God, dare not with any comfort come in his sight. As we see, *Adam* and *Enah*, when they had transgressed, howsoever before, the presence of God was most comfortable to them; yet now they hid themselves, and would not have been found. *I heard thy voice in the garden,* saith *Adam*, and *I was afraid, and therefore I hid my selfe.* So is it with al the Sonnes and Daughters of *Adam*. So long as they carry about them a guiltie and an accusing conscience, so long there is nothing but a fearefull expectation of iudgement and violent fire. There is a sound of feare continually in his eares, which doth afright him vspeakeably.

For

For as the wiseman saith, *it is a fearefull thing, when malice is condemned by her owne testimonie; and a conscience that is touched, doth ever forecast cruell things.* For feare is nothing els, but a betraying of the succours, which reason offereth. And hence is it, that the wicked, though otherwise neuer so great in this world, doe hide themselves in dennes, and among the rocks of the mountaines, and say to the mountaines and rocks, *Fall upon vs, and hide vs, from the presence of him that sitteth upon the throne, and from the wrath of the Lambe.* For the great day of his wrath is come, and who can stand? They had rather be buried vnder a world of mountaines, then once appeare before the presence of God. And no maruell, for as the Apostle saith *If our heart condemne vs, God is greater then our heart, and therefore will much more condemne vs.*

Wisd. 17.10.11.

Apo. 6.15.16.17

1. Iohn 3.20.

Tit 3.11.

a Te conscientie stimulant malefactorum tuorum, quocūq; affexisti, ut furia sic tui tibi occurrunt iniurie, quae te respirare non sinunt. Cicer. Paradox. 2.

b Nec recipit somnos, & saepe cubilibus amens excutitur, penamq; luit formidine panis. Claudian.

* Me fugio, scelerum fugio, conscientium omnium Peccus, manumq; hanc fugio, & hoc caelum, & Deos, & dira fugio scelerum quae feci nocens. Seneca in Thebaid. verba sunt Oedipi. &c.

Secondly, because hee hath no hope of any mercy from God. For he sinneth being damned of his owne selfe. If he be so seuer against himselfe, much more will the Lord bee seuer: Yea the guilt of his sinne pursueth him night and day, (as *Dauid* saith, *My sinne is alwayes before mee.* Psal. 51.3.) and therefore, hee can hope for no mercy.

Thirdly, because hee hath no peace, but his conscience is euen the picture of hell according to that saying of the Prophet *Isa. The wicked are like the raging Sea, that cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God to the wicked.* (a) Which way soeuer hee looketh, his sinnes, like so many furies of hell, present themselves before him in fearefull shapies, and will not suffer him to breath. (b) Nay hee cannot bee quiet in his bed, which is the place of rest, but many times starteth out of his sleepe with feare of vengeance. For as *Iob* saith cap. 18.11. *fearefulness maketh him afraide on euery side, and drineth him to his feet: so as many times hee sleeth when none pursueth him.* Prov. 28.1. Thus did *Kain* Gen. 4.14. restlesly pursue himselfe from place to place, being vexed onely with the terrors of his owne conscience. (*) For this cause *S. Augustine* very fitly compareth an ill conscience to a brawling wife.

a Nolunt intrare
domos suas qui
habent malas
uxores. Inira-
turi sunt enim
ad tedia, ad
murmura, ad
maritudines, ad
euerfiones, quia
non est domus
composita, ubi
inter virum &
uxorē pax nulla
est. Si ergo mise-
ri sunt, qui cum
redeunt ad pa-
rietes suos, ti-
ment ne a'liqui-
bus suorum per-
turbationibus
evertantur, quā-
tū sunt misero-
res, qui ad cons-
cientiam suam
redire nolunt, ne
ibi litibus pecca-
torum evertan-
tur. A. g. in Ps. 34.

b Hic est ver-
mis qui non mo-
ritur, memoria
prætorum.

Semel iniectus,
vel potius inia-
tus per peccatū,
hæsit firmiter,
nequaquam de-
inceps auellē-
dus. Bern. de con-
fid. lib. 5.

c Est canis in
molli stertens
mens conscia le-
tæ ; Abrupto

somno mordet acerba canis. Sphinx enigmat.

d Heu quantum misero pane mens conscia
donat! Lucan. Nil est miserius quam animus hominis male conscius. Plaut. in Mostell.

(a) For men that haue such wiues, haue no will to come into their owne houses. For they shall come to irksome-
nesse, to scolding, to griefe, and to ruine; for there is no
quiet in the house, where there is no peace betweene man
and wife. And therefore, if they bee miserable, that when
they come to their owne houses, are afraid to find molestā-
tion, how much more miserable are they, that dare not re-
tire themselves into their conscience, least they should bee
disquieted with the strife and debate of their sinnes? And
last of all: because hee hath no ioy nor comfort, but the
worme of conscience continually gnaweth and tormenteth
his soule. Isa. 66. 24. (b) Now this worme is nothing else,
but euen the remembrance of his former sinnes; which be-
ing once bred in the conscience, cleaueth so fast, as it can ne-
uer be removed. And this is that which the Apostle saith, that
wicked men doe pierce themselves thorow with many sorowes.
1. Tim. 6. 10. Which as it is said, *Prou. 17. 22. dryeth up the
bones.* It may be sometimes they seeme to be merry, whiles
peradventure their conscience is benumbed, (c) but God
knoweth it is no sound mirth, *they reioyce in their faces, and
not in the heart. 2. Cor. 5. 12.* It is but from the teeth out-
ward: when once their conscience is awaked, *then euen in
laughing the heart is sorrowfull, and the end of that mirth is
heauinesse. Prou. 14. 13.* (d) So fearefull a thing is it for a
man to bee afflicted with a guilty conscience. And no mar-
uell, for they behold the angrie countenance of God, and
apprehend his intollerable indignation, and displeasure a-
gainst them for their sinnes. Salomon saith, of the wrath of
an earthly King, *that it is as messengers of death. Prou. 16. 14.
& 19. 12. like the roaring of a Lion.* Much more fearefull
and terrible is the wrath of the King of Kings. And there-
fore David saith: *Psalm. 76. 7. Thou, euen thou art to bee fea-
red; and who shall stand in thy sight, when thou art angrie?* Euen
the children of God themselves, vpon the least apprehension
of Gods anger, haue beene exceedingly perplexed. *Iob*

complaineth that the arrowes of the almightie did rancle within him, the venome whereof did drinke up his spirit, and the terrors of God did fight against him. And in another place, hee saith, that God had set him vp for a marke that he might spend his arrowes vpon him. *Dauid* affirmeth, that the hand of God lay so heauie vpon him day and night, that his naturall moisture was turned into the drought of Sommer. Yea, that all his bones were broken with it. Yea, as if he had beene euen almost in hell, he saith, *Out of the deepe places hane I called vnto thee, O Lord. Hezekiah* cryeth out that God had broken all his bones like a Lion: and that hee was so oppressed with griefe, as hee could not speake, but chattered like a Crane, or a swallow, and mourned like a done. Yea our Sauour Christ himselfe, who being for our sinnes to tread the Winepresse of his Fathers wrath, as it is said *Apoc. 19. 15.* was in a fearefull agonie and sweat great drops of blond trickling downe to the Ground. *Luc. 22. 44.* and when he hanged on the crosse, being broken for our iniquities, hee cryed out in the bitternesse and anguish of his soule *My God, my God, why hast thou forsaken mee? Mat. 27. 46.* If Gods children bee thus afflicted with the sense and feeling of Gods wrath, who yet notwithstanding are inwardly supported by his grace and spirit: surely much more are the wicked ouerwhelmed and swallowed vp with it, being vterly forsaken of God, and left destitute of all manner of comfort. As wee see in *Belshazzar*, who being frighted with inward feares, vpon the sight of the hand writing ouer against him, his countenance was changed, and his thoughts troubled him, so that (as if hee had beene shaken with an earthquake) the ioints of his loines were loosed, and his knees smot one against the other. *Dan. 5. 5. 6.* And in *Felix*, who when hee heard the Apostle *Paul* (though being a prisoner, and standing at the barre) discoursing of the iudgment to come, he was so terrified, that hee trembled, and could not indure it. *Act. 24. 26.* So true is that saying of *Salomon*, *The spirit of a man will sustaine his infirmities, but a wounded spirit who can beare it? Pron. 18. 14.* Neither is there any thing in the world,

Iob. 6. 4. & 7. 20

Psal. 32. 4. & 51
8. & 55. 4. 5. &
88. 6. 7. & 130. 2

I/a. 38. 13. 14.

a Inter omnes
tribulationes hu-
mane vite, nulla
est maior tribu-
latio, quam con-
scientia delictorum.
Namq; si ibi vul-
nus non sit, sa-
numq; sit intus
hominis, quod
conscientia voca-
tur, ubicunq;
alibi passus fue-
rit tribulationes,
illuc confugiet,
& ibi inueniet
Deum. Si autem
ibi requies non
est propter abun-
dantiam iniqui-
tatis, quoniam
& ibi non est
Deus quid factu-
rus est homo?
Quod confugiet,
cum ceperit pati
tribulationes?
Fugiet ab agro
ad civitatem, à
publico ad do-
mum, à domo ad
cubiculum, &
sequitur tribula-
tio. A cubiculo
iam quod fugiat
non habet, nisi
interius ad cubi-
le suum. Porro si

ibi tumultus est, si sumus iniquitatis, si flamma sceleris, non illuc potest confugere. Pellitur enim
inde, & cum inde pellitur, à seipso pellitur, &c. August. in Psal. 46. Cui nec virtuteresisti,
Nec telis armisque potest. Ouid. Met. lib. 9. b Quid nunc diuitis, quid fului vesta metali
Congeries? Claudian. c — cur tamen hos tu Enasisse putes, quos divi conscia facti Mens ha-
bet attentos? & surdo verbere cedit? Oculis quatiente animo tortore flagellum? Juven. Sat. 13

inward

world, that can minister any ease or release vnto a man in this case. To which purpose Saint *Augustine* hath a sweet saying. (a) Among all the troubles of mans life, saith hee, there is no greater trouble then a guilty conscience. For if there bee no wound there, and if a mans inward partes bee sound, which is his conscience, in what other part soeuer he shall be afflicted, he may flye thither, and there hee shall find God. But if there bee no quiet there, by reason of the abundance of iniquitie, because God is not there neither, what shall a man doe? Whether shall he flye when hee be- ginneth to suffer trouble? Let him flie out of the field in- to the Citie, out of the streetes into his house, out of his house into his chamber, and trouble will follow him. But he hath no whither to flie from his chamber, vnlesse it bee to his bed. And if there be a mutinie, if there be the smoake of iniquitie, and the flame of sinne, hee cannot flie thither to find refuge. For he is driuen from thence, and being dri- uen from thence, hee is driuen from himselfe. There is no sicknesse, but *Physicke* hath a medicine for it; there is no sore but *Chyrurgerie* hath a salve for it: there is no restraint of libertie, but riches may purchase freedome: there is no banishment, but fauour may recouer a man from it: there is no disgrace, but time will weare it out. But there is no *Physicke* can cure, no *Chyrurgerie* can heale, (b) no riches can ransome, no fauour can relieue, no time can assuage a distressed conscience. *Belsazzar* before spoken of, had all outward delights that his Kingdome could afford him, yea hee was now in the midst of them, and yet they could not all helpe him, against the horroir of conscience. No more then a man that is condemned to die, can bee cheared with any outward comforts whatsoeuer. (c) So that though no bodie else doe punish a malefactor for his sinnes, yet the

inward stripes and lashes of his own conscience are punishment sufficient.

This doctrine may serue to admonish vs, first of all to labour for a good conscience by all meanes possible, *the peace whereof passeth all understanding*: yea which is a continuall feast in all estates whatsoever *Phil. 14. 7. Prov. 15. 15.* It is lamentable to see, how carefull men are to auoide all other troubles, and how carelesse to escape the trouble of minde; in comparison whereof all others are nothing. (a) Yea the whole life of man is either comfortable or discomfortable according to the state of the conscience. (b) And great is the force of a mans conscience either way, so that they that haue done no euill, are secure, and feare nothing: and they that haue sinned, doe alwayes looke for punishment. And therefore, it standeth vs in hand, by all meanes possible to pacifie our conscience, that so wee may haue comfort in all estates. For as one saith well, (c) there is nothing more pleasant, nothing more quiet, nothing more sweete and comfortable then a good conscience. Let the body vex a man, let the world hale him, let the Deuill terrifie him, and yet it will bee secure. A good conscience will be secure, when the body dyeth, it will bee secure when the soule shall bee presented before God; it will bee secure, when both body and soule shall stand before the terrible barre of the iust Iudge. Though all the world bee turned topsie turuie, though it weepe, though it laugh, though it perish, though it vanish, yet a good conscience neuer shrincketh. Let the body bee brought vnder with punishment, let it be macerated with fasting, let it bee torne with stripes, let it bee stretched vpon the racke, let it bee slaine with the sword, let it be hanged vpon the gallowes, yet the conscience will be secure.

Secondly, it may admonish vs, aboue all things to take heed of sinne: least it breed a worme in the conscience, to gnawe and to wound the same with endlesse woe. For

Cum mundus omnis volubilitate circumrotetur, ploret, redeat, pereat, transiat, nunquam marcessit bona conscientia. Subiciatur corpus in pena, in ieiunijs maceretur, verberibus lanietur, aculeo distendatur, gladio trucidetur, crucis supplicio affligatur, & secura erit conscientia Bern. de conscientia edifican. cap. 22.

Vse. I.

a Conscia mens
ut cuius sua est,
ita concipit intra
Pectora pro me-
rito spemq; me-
tumq; suo. Ouid.
Faslor.

b Magna vis
eius est in vtriusq;
partem, ut neq;
timeant q, qua
nihil admise-
runt; & penam
semper ante ocu-
los versari pu-
tent, qui pecca-
uerunt. Cicer. pro
Milon.

c Nihil incun-
dius, nihil tu-
tius, nihil dulci-
us bona consci-
entia: premat
corpus, trahat
mundus, terreat
diabolus, & illa
erit secura. Bona
conscientia secu-
ra erit, cum cor-
pus morietur, se-
cura, cum anima
coram Deo pra-
sentabitur, secu-
ra, cum vtrumq;
in die iudicii an-
te tribunale ter-
rificum iusti iu-
dicii statuatur.

as it hath beene said already, howsoever pleasure may accompany the committing of sinne, yet horror of conscience alwayes followeth after.

Vse. 3.
Psal. 41. 1.

Iob. 19. 2. & 16. 5

Thirdly it may admonish vs, to pittie them that are afflicted in conscience. *Blessed is he*, saith *David*, *that iudgeth wisely of the poore*. VVee knowe not how soone wee may drinke of the same cup our selues. And therefore wee should pray for them in their distresse. It was the fault of *Iobs* friends, that seeing him cast downe with the hand of God, *they vexed his soule, and tormented him with wordes of reproach*. Where as rather, they should haue strengthened him with their mouth, and the comfort of their lippes should haue asswaged his sorrow.

Vse. 4.

Last of all it may serue to teach vs, that if the horror of conscience be so great in this life, how vnspokeable and vnsupportable, it shall bee in the life to come. Where that shall bee infinite, which here is finite; where that shall bee vnmeasurable, which here is measurable: where there is the Sea of sorrow, whereof this is but a drop; and where there is the flame of that fire, which here is lesse then a sparke. For whatsoeuer anguish wicked men indure here, it is but *the beginning of sorrow*, as our Sauour Christ saith. *Mat. 24. 8.* And as the children of God haue onely in this life, *the earnest*. *1. Cor. 1. 22.* and *the first frutes*. *Rom. 8. 23.* of that happinesse which they shall fully enjoy in the Kingdome of heauen: so on the other side, the wicked haue here but euen a tast onely of that miserie, which shall bee heaped and powred vpon them in hell. And therefore Saint *Bernard* saith well. (2) what confusion, what misery, what sorrow shall there bee there, when that inward worme of conscience shall gnawe the wretched soule with such cruelty, and yet shall not consume it? As neither *eye hath seene nor eare hath heard, nor heart can conceiue the ioyes, that God hath prepared for them that loue him*: so no tongue can expresse, no heart can imagine, what horrible torments are prepared for the wicked. Happie, and thrice happie are they, that shall neuer feele them.

2. Quid illic
confusionis erit,
quid miseria,
quid doloris,
quando iam im-
mortalis factus
interior ille con-
scientia vermis,
tanta maligni-
tate corrodesed
non consumet a-
nimam infeli-
cem. Bern. in de-
clamat.
1. Cor. 1. 9.

Hanged

Hanged himselfe.] This proceeded not from (a) repentance but from desperation. For though hee confessed his sinne, as wee haue heard; (b) yet hee was more readie, by desperation to runne to the gallowes, then by humilitie to craue pardon. And therefore, (c) as one saith, hee was more wicked and more wretched then all men, in that his repentance could not bring him to the Lord, but desperation drewe him to the rope: he could not for his life giue one rappe at the mercie-gate of God, for the forgiuenesse of his sinnes: but was ouerwhelmed with horroure of conscience by the apprehension of Gods wrath. And herein *Iudas* is a patternne of all reprobates, whom the Deuill leadeth. as it were hoodwinckt, a long time into many great and fearefull sinnes, and at the last, when their eyes are opened, that they see the hainousnesse of their sinnes, but see not the mercie of God, he casteth them headlong into despaire, and causeth them to cast off all hope of comfort and saluation. (d) For repentance, without the grace of God, the greater it is, the more dangerous it is: for it swalloweth vp a man with more abundant sorrow, and bringeth desperation. And such was the repentance of *Iudas*, as this end of his proueth. And herein hee sinned more, then hee did in betraying his Master: because, *Lyra* noteth, in betraying of Christ, hee sinned directly against his humanitie, but by his despaire hee sinned directly against his deitie; because hee sinned against the infinitenesse of his diuine mercy. Now this his desperation proceeded from two causes. First from the greatnesse of his sinne, in betraying him, of whose innocencie and holinesse hee had so good experience. Secondly, because hee had heard our Sauour Christ (whom hee knewe to bee a true Prophet, whose wordes should neuer faile) pronounce his damnation against him: for so hee threatned, when hee discouered his treason. *Voe bee to that man, by whom the Sonne of man is betrayed; it had beene good for that man, if hee had neuer bene borne.*

a *Aretius in locum.*

b *Facilius desperatione cucurrit ad laqueum, quam humilitate veniam deprecatus est. Aret. probl. de peccato in spi. sanct.*

c *Scelerator omnibus Iuda, & infeliciores extitisti, quem non penitentia reuocauit ad Dominum, sed desperation traxit, ad laqueum. Glos. ordin. in locum.*

d *Penitentia humani animi sine gratia Dei, quanto maior est, tanto est periculosior: absorbet enim hominem abundantiori tristitia, & desperationem inducit: talem fuisse iude penitentiam, hic exitus comprobatur. Caietan. in locum. Lyra in locum.*

Lyra in locum.

Mat. 24. 35.
& 26. 24.

Doct.

It is a grievous
sinne to des-
paire of Gods
mercie.

a Quid aliud
est desperare,
quam Deum sibi
comparare? Au-
gust. de vera &
falsa penit. ca. 5.

From whence wee may gather this instruction, that it is a most grievous sinne to despaire of Gods mercie. As that wretched Kain did, when hearing the iudgement, which God had denounced against him, for killing his brother, hee cryed out in the horror of his soule, *My sinne is greater then can bee pardoned.* Gen. 4. 13 And in-
deede, (a) he that despaireth of the forgiuenesse of his finnes, what doth hee else, but compare God to him-
selfe? Which is a great derogation from the Lord, that his high and glorious Maiestie, should bee likened vn-
to a vile and sinnefull man. Besides, hee doth offer hor-
rible indignitie, and notorious iniurie vnto the Lord. For, as much as in him lyeth, hee denyeth many of his most glorious attributes and properties, as namely, his loue, his truth, his power, his iustice, and his mercie. For his loue, If it were such, as our finnes could hinder it, it should bee inferiour to the loue of man. For what offence can bee so great from one man to another, but loue will easily procure the pardon of it? As wee see especially betweene parents and children. It is not possible, for a childe to commit any offence so great, but vpon his submission and reformation, his Father will for-
giue him. Though his affection bee for a time estranged: yet hee will easily receiue him into fauour againe. And therefore the Prophet saith, *Can a woman forget her childe? and not haue compassion on the Sonne of her wombe?* as if he should say, it is not possible. But the loue of the tenderest and dearest mother in the world, is but like a droppe of water to the maine Ocean, in respect of that loue, wherewith the Lord our heauenly father loueth vs, that are his children. So that wee may say of our greatest finnes as the Apostle saith of all our ward afflictions, *they are not able to separate vs from the loue of God. that is in Christ Iesus.* If the loue of the church to Christ Iesus her blessed spouse, be so strong, *as much water cannot quench it, neither can the floods drowne it:* much more is his loue to vs so feruent, as an Ocean of our finnes cannot quench or drowne it.

If

Ifa. 49. 15.

Rom. 8. 39.

Eand. 8. 8.

1. Pet. 8. 8.

If the loue of men doe comer euen a multitude of finnes, yea
all trespasses that can be committed; surely the infinite loue
of God, will couer our finnes, be they neuer so many. Be-
sides, the Lord is no changling in his loue, to loue a man
to day, and vpon some dislike to cast him off to morrow;
but whom he loueth once, to the end he loneth them: and it is
not our finnes though many and great, that can alienate
his affection. Nay, hauing out of the abundance of his
loue, giuen vs his owne sonne, how shall he not with him giue
vs all things necessarie for our saluation?

Secondly, for his truth. He hath made many gracious
promises vnto vs, that if we confesse and forsake our finnes,
we shall haue mercy, that if we returne from all our finnes
which we haue committed, &c. all our transgressions which we
haue committed, shall neuer be mentioned vnto vs, &c. but
as the Prophet saith, God will haue mercy vpon vs, for hee is
very readie to forgine. Now hee is faithfull in the perfor-
mance of his promises, as the Apostle saith. Hee abideth
faithfull, hee cannot denie himselfe. But if wee confesse our
finnes, as he requireth, he is faithfull to forgine vs our finnes.
And therefore, for a man to distrust the forgiuenesse of his
finnes, after he hath truly repented of them, is to make God
a lyer. If we haue but the word of an earthly Prince, it is a
disgrace not to trust vnto it. Much more is it a disgrace vn-
to the King of heauen and earth, not to slay and relie our
selues vpon his word. For as St. Paul saith, Let God be true,
and euery man a lyer. Rom. 3. 4.

Thirdly, for his power. Wee know it is infinite: And
though our finnes were as crimson, yet hee is able to make
them white as snow: and though they were red like skarlet,
yet he is able to make them as white as wooll, Isa. 1. 18.
Hence is it, that the Lord himselfe saith. I haue put away
thy transgressions like a cloude, and thy finnes as a mist. Isa.
44. 22. insinuating, that though our finnes bee neuer so
many, yet he can as easily take them away, as he can scatter
the clouds with the wind, or disperse the thickest mist with
the heat of the Sunne. And the Prophet Micah expresseth

a Qui de Deo
non presumit
veniam, non a-
nimadvertit,
plus peccato suo
Dei posse clemē-
tiam. Si enim
sentiret Deum
magis bonum
quam se malum,
quicquid in se
iustitiae non in-
veniret, à Deo
magis bono expe-
ctaret. Et quidem
diffidit, qui sum-
mi boni bonitate
maiores sua ne-
quitia non sentit.
Ille enim solus
diffidat, qui tan-
tum peccare po-
test, quantum
Deus bonus est.
Cum sit autem
nullus qui hoc
possit, qui timet
de se malo, pre-
sumat de melio-
re. Adhuc qui
diffidit, & suam
nequitiam Dei
pietati compa-
rat, finem impo-
nit diuine vir-
tutis, dans finem
infinito, & per-
fectionem diui-
nitatis auferens
deo. Aug. de vera
& fall. pœnit. c. 5
1. 1. et. 2. 24.
Ila. 53. 5. 6.
Colos. 2. 14.
1. Iob. 1. 9.

the same with great force of wordes, saying: *Hee will sub-
due our iniquities, and cast all our sinnes into the bottome of the
Sea, cap. 7. 19.* where he alludeth vnto that great ouerthrow
which the Lord gaue *Pharaoh* and his host in the red Sea.
Giuing vs thereby to vnderstand, that though our sinnes
did march neuer so furiously against vs, and exercise most
cruell tyrannie in our soules and consciences: yet the Lord
is able to subdue them, as hee did *Pharaoh* and his host,
whom he ouerwhelmed in the bottome of the Sea. To this
purpose *St. Augustine* hath a good saying: [a] that hee that
hopeth not for pardon at Gods hands, doth not consider
that Gods mercy is more powerfull then his sinne. For if he
thought that God is more good, then himselfe is euill,
whatsoever righteousnesse hee findeth not in himselfe, hee
would expect him from God, that is better. And surely,
he is distrustfull, that doth not thinke the goodnesse of the
Lord to be greater then his wickednesse. For let him only
distrust, that is able to sinne so much, as God is good. But
seeing there is none that can doe this, let him that feareth,
because himselfe is euill, presume of him that is better. More-
ouer, hee that distrusteth and compareth his wickednesse to
Gods goodnesse, putteth an end to the power of God, li-
miting that which is infinite, and taking away from God
the perfection of his deitie.

Fourthly, for his iustice, for as much as it is fully satisfied
in *Christ Iesus*, who his owne selfe bare our sinnes in his body
on the tree: and was wounded for our transgressions, and bro-
ken for our sinnes: and upon whom the Lord hath laid the in-
iquitie of vs all; hee should be very vnjust, if hee should not
forgiue them vnto vs, If a man be indebted, and not able to
pay the debt, if his suretie discharge it for him, and cancell
the bond, there is no reason, the creditour should exact it
again. In like manner, *Christ* our suretie, hauing paid that
debt which wee ought to the wrath of God, and hauing
cancelled the handwriting that was against vs, it cannot now
stand with Gods iustice, to demand the debt any more of
vs. And therefore, the Apostle saith, that if we confesse our
sinnes

sinnes as God is faithfull, in regard of his promise, so hee is iust also to forgine vs our sinnes, he will stand to that satisfaction, which Christ hath made vnto his iustice.

Last of all, for his mercy, it is vnspeakable: *Dauid* saith, *his mercies are exceeding great.* And *Nehemiah* in his prayer, calleth him a *God of mercies, gracious, and full of compassion, of long suffering and of great mercy.* And *Dauid* saith, *his mercies are maruelous, they are tender mercies.* Yea so large, as they reach vp to the heauens, and as high as the heauens are aboue the earth, so great is his mercy toward them that feare him. Yea his mercies are ouer all his workes. He is rich in mercy. Yea he hath a multitude of mercies. And therefore, the Prophet exhorting the wicked to forsake his waies, and to returne to the Lord, he vseth this as a reason to perswade them, because *hee will haue mercy vpon him*: for such is his gracious disposition, that he is very readie to forgine. A liuely type whereof wee haue in the Father of the prodigall Sonne: who though his sonne had greatly offended him, by his former riotous courses; yet assoone as hee was comming to acknowledge his fault, and to seeke to be reconciled vnto him, his father was so compassionate, and so tender hearted towards him, that he could not tarry till he came at him, but ranne to meet him; and when he saw him, he did not loath him for his rags and tatters, but *fell vpon his necke and kissed him.* *Luke 15. 20.* So likewise, though we haue neuer so much displeased the Lord by our sinnes: yet if we humble our selues before him by vnfained repentance, he will not abhorre vs, though we be neuer so wretched, but wil receiue vs graciously into fauour againe. And therefore, as one saith well to this purpose, (a) who seeth not how wicked & sacrilegious a thing it is, to thinke, that if a man turne to God by repentance for his sinnes past, he cannot be forgien? If our Phisitian be skilfull, hee is able to heale all our infirmities, if our God bee mercifull, hee is able to forgine all our sinnes. It is not perfect goodnesse, which cannot subdue all wickednesse: nor it is not perfect phisicke, to which any disease is found incurable,

alluding

1. Chro. 21. 13.
Nehem. 9. 17.

Plal. 17. 7.
Ps. 25. 6.
Ps. 36. 5.
Ps. 103. 11.
Ps. 145. 9.
Ephes. 2. 4.
Plal. 51. 1.

Isa. 55. 7.
a Quis non videat, quā sit impium, quā sit sacrilegum, si homini per penitentiam praeceptorū malorum ad bona conuerso, credatur cuiusq; peccati dari non posse remissionē. Si peritus est medicus noster, omnes potest infirmitates nostras sanare, si misericors Deus noster, vniuersa potest peccata dimittere. Non est perfecta bonitas à qua non omnis malitia vincitur; nec est perfecta medicina, cui morbus aliquis incurabilis inuenitur. Fulgent. ad Penant. Epist. 7.

b *Qualecumq;*
fit peccatum, a
Deo quidem po-
test remitti con-
uerso, sed ille sibi
remitti non fuit
qui desperando,
contra se indul-
gentia ostium
clausit. Ibid.
c Iustus est Deus
& misericors;
Sicut ergo potest,
per iustitiam dā-
nare auersum, sic
potest per mise-
ricordiam semper
saluare conuer-
sū. Nulla pro-
lixitas temporis
vel equitati di-
uina vel pietati
preiudicat. Si
diuturnitas pec-
catorum Dei
vinceret miseri-
cordiam, non in
etate mundi no-
uissima Christus
veniret, ut pec-
catum mundi
peruentis aufer-
ret. Ibid.
Mat. 6. 12.
Luke 17. 4.
Mat. 18. 22.
Exod. 34. 6. 7.
Iam. 1. 17.
Psal. 103. 13.

Rom. 4. 5.

alluding to that saying of *Dauid*, *Psal. 103. 3.* And a little after he saith. (b) Whatsoeuer the sinne bee, God is able to forgiue it to him that repenteth. But hee will not suffer his sinne to bee pardoned, who by despairing shutteth vp the dore of mercy against himselfe. For it is the promise of our Sauour Christ, *Mat. 7. 7.* *Aske, and it shall be giuen you; seeke, and yee shall finde; knocke, and it shall bee opened.* And a little after: (c) God is iust and mercifull; and therefore, as by his iustice he can condemne a sinner; so by his mercy hee can alwaies saue him that conuerteth. There is no length of time, that can bee prejudiciall to the iustice or mercy of God. If long continuance of sinne could overcome the mercy of God, Christ would not haue come in the last age of the world, to take away the sinnes of the world, that was ready to perish. Our Sauour himselfe hath taught vs in the Lords praier, euery day to craue the pardon of our daily sinnes, whatsoeuer they bee, and how oft soeuer they haue beene committed. And no doubt, hee that hath commanded vs, to forgiue one another *seuen times a day, yea seuentie times seuen times*; will much more forgiue vs, as often as by sound and heartie repentance we turne vnto him. And this the Lord himselfe declareth, when he proclaimeth his name before *Moses*. For there he calleth himselfe *the Lord Iehouah*, constant in his loue to vs ward, alwaies abiding the same, *in whom is no variablenesse nor shadowing by turning.* Strong; and therefore euery way able to worke our saluation, in despight of all the enemies thereof. Mercifull, bearing euen the affection of a tender mother towards her child. As there needeth no eloquence, to perswade a mother to pittie her owne child: so there needeth no perswasions, to moue the Lord to take compassion on vs, as *Dauid* saith. *As a father hath compassion on his children: so hath the Lord compassion on them that feare him.* Gracions, though we in our selues be most vnworthy, he stayeth not till we deserue his loue, but, as the Apostle saith, he preuenteth vs, *Iustifying vs freely by his grace, when we are vngodly*: he can finde matter in his owne nature, and
in

in the merits of Christ to loue vs, though he find none in our selues. *Slow* to anger, though we prouoke him daily by our sinnes, yet hee doth not take aduantage against vs, but still *mercy pleaseth him*, as the Prophet speaketh, &c.

This doctrine serueth to admonish vs, to take heede of this fearefull sinne of desperation, and to trust at all times in the mercy of God for the forgiuenesse of our sinnes. For as wee haue heard, God is as readie to forgiue, as wee can bee to aske forgiuenesse. And therefore, *Bernard* saith well: [a] It seemeth longer to God to giue the pardon of sinnes, then it doth to a sinner to receiue it, according to that of the Prophet, *The Lord standeth waiting that hee may haue mercie vpon vs*. For the mercifull God doth make such hast to absolue a sinner, from the torment of his conscience: as though the mercifull God had more compassion of a poore wretch, then hee hath of himselfe. And Saint *Augustine* saith: [b] I cannot be terrified with the multitude of my sinnes, if I can but call to minde the death of our Lord, because my sinnes cannot ouer-come him; hee hath stretched out his armes vpon the Crosse, and spred abroade his handes, as being readie to embrace poore sinners. So that [c] as another Father saith: Whatsoeuer necessitie driueth a man to repentance, neither the greatnesse of his sinne, nor the shortnesse of the time, nor the extremitie of the houre, nor the enormitie of the life past, if there bee true contrition, and an holy change of his will, doth exclude him from pardon, but the Mother charitie admitteth her prodigall children into the largenesse of her bosome, when they returne: and the grace of God at all times receiueeth sinners, when they repent. For the Scripture witnesseth, that hee despised not the Theefe, that confessed his sinnes; nor *Marie Magdalene* that washed his feete with her teares; nor the Woman of *Canaan*, that besought him for her Daughter; nor the Woman that

pura fuerit voluntatū mutatio, excludit à venia: sed in amplitudinē suā (si prodigos suscipit reuerētes, & omni tēpore Dei gratia recipit penitētes. Cypr.

N n

was

Micab. 7. 18.
 a *Tardius videtur Deo veniam peccatori dedisse, quam illi accepisse. Isa. 30. 18. Sic enim fecerat misericors Deus absolvere reum à tormento conscientiae suae, quasi plus cruciet misericordem Deum compassio miseri, quam ipsum miserum compassio sui.*
De conscient. edif. cap. 38.
 b *Non possum terri multitudine peccatorum, timor Domini in mentem venit, quoniam peccata illum vincere non possunt. Exterrita brachia sua in cruce, & expandit manus suas paratus in amplexus peccatorum. August.*
Manual. cap. 23.
 c *Quaecumq; necessitas cogit ad penitentiā, nec quantitas criminis, nec breuitas tēporis, nec horae extremitas, nec vite enormitas, si vera contritio, si mater charitatis. ser. de Can. Dom.*

Deut. 29. 19.

20.

*Question.*Whether it be
lawfull for a
man to kill
himselfe?a Plutarch, in
eius vita.

was taken in adulterie; nor *Matthew* sitting at the receipt of custome; nor his Disciple that denied him; nor *Paul* that persecuted his Disciples; nor the wicked *Jewes* that crucified him. But yet this must not encourage any man, to presume too farre of Gods mercy, as though hee might liue as hee list, and yet haue the pardon of his sinnes. For the Lord hath denounced a fearefull threatning, against all such impenitent persons. *Hee that blesseth himselfe in his heart, saying, I shall haue peace, although I walke after the stubbernesse of mine owne heart; The Lord will not bee mercifull vnto that man: but the wrath of the Lord and his zealousie shall smooke against him, and euery curse that is written in this booke, shall light vpon him, and the Lord shall put out his name from vnder beauen.* So that the mercie of God, how great soeuer, is restrained only to repentant sinners.

Hanged himselfe.] This fearefull example of *Iudas*, giueth vs occasion, in the last place, to discusse that Question, Whether it bee lawfull for any man to lay violent handes on him selfe, and to procure his owne death? Many causes there are, which driue men to these desperate courses: but they may bee reduced to two heads; either for auoiding of euill, or for procuring of good.

For the first. Many there are, that when some great calamitie is either threatned against them, or lyeth heauie vpon them, which they thinke they are not able to beare, seeke to escape it, by offering violence to themselves. As some to prevent bondage and thraldome, [a] as *Cato Uticensis*, because hee would not bee in subiection to *Cesar*, killed himselfe. Some in a long and languishing sicknesse haue desperately ended their dayes, to ridde themselves from their paine, as *Plinius Secundus* maketh mention of one, that in this case famished himselfe to death. Some hauing made themselves odious in the world by their wickednesse, with *Nero*, when hee saw himselfe censured of the *Senate*, and hated of all good men: be-
ginne

ginne to loath their liues, as being ashamed to liue any longer. And wee haue both heard and seene, that many wretched misers, hauing hoerded vp corne in hope of a dearth, when it hath fallen out contrarie to their expectation, haue for very griefe hanged themselues.

Againe, some to preuent sinne, whereunto they were like to be forced: or being forced, to shunne the reproach and infamie that might redound vnto them, haue killed themselues, as *Lucretia* did among the *Romanes*, when shee was rauished by *Tarquinius*.

Last of all, some not able to beare the horreur of their conscience, by reason of Gods wrath, haue sought to free themselues, by being their owne executioners: as did *Saul* and *Iudas*, and diuers others.

For the second: Some in a preposterous desire of euermlasting happinesse, haue wilfully shortened their liues: As one *Cleombrotus*, who hauing read *Plato* his booke of the immortalitie of the soule, that hee might the sooner attaine to it, cast himselfe headlong from a wall. Others haue made away themselues for vaine glorie, to get them a name: As *Curtius* among the *Romanes*, and *Razis* among the *Iewes*, and many others.

But wee are to know, that it is not lawfull for any cause whatsoeuer, for a man to deprive himselfe of life. The truth whereof may appeare by many reasons.

First, death in it selfe naturally is euill, inflicted vpon mankinde for a punishment of sinne: yea it is one of Gods enemies, as the Apostle saith, *The last enemy that shall be destroyed is death*? And therefore, no man should wittingly and willingly procure it to himselfe.

Secondly, that same naturall affection, which is in all men, should retrainethem from so desperate cruelty against themselues. Otherwise they rebell against God, who is the author of nature; which wee see, the very brute beasts will not doe. They may peradventure goare and teare one another, but whatsoeuer extremitie they are in, they will neuer hurt themselues. So that for a man to bee accessarie,

—Nemo polluto
queat Animo
mederi morte
sanandum est
scelus. Hercules
furens apud Se-
necam.

2. Maccab. 14.
41. 43. &c.

1. Cor. 15. 26.

much more principall in working his owne decay, is most monstrous and vnnaturall, and most hainous both before God and Man.

Gen. 9. 5.

Loc. com. claf. 2.
cap. 9.

Thirdly, the Commandement of God, that was giuen to the Fathers before *Moses*, doth vtterly condemne it: where the Lord saith, *I will require your blood wherein your lines are; as the hand of enery beast will I require it, and at the hand of man, &c.* Which place *Peter Martyr* interpreteth more plainly to the purpose, after this manner; *I will require your blood at your handes*: namely, if any man kill himselfe. But to retaine the ordinarie reading, if God will require mans blood, at the handes of a beast, that hath no vnderstanding: much more will hee require it at a mans owne hand, if hee shedde his owne blood. And this was repeated againe, when the lawe was giuen on Mount *Sinai*, where the Lord expressly chargeth, *Thou shalt not kill*. If it bee not lawfull for a man to kill another, much lesse is it lawfull for him to kill himselfe. As Saint *Augustine* saith well. [a] If it bee not lawfull, by any priuate power to kill a man, whom the law giueth no licence to kill: then surely, he that killeth himselfe is a murderer. And therefore, *Iudas* when hee hanged himselfe, did rather increase the guilt of his wicked treason, then any way expiate it, though when hee killed himselfe, hee put to death a wicked man.

a si non licet
priuata potestate
hominem occi-
dere, cuius occi-
dendi licentiam
lex nulla conce-
dit: profecto citra
qui seipsum occi-
dit, homicida est.
Judas cum se
laqueo suspendit,
scelerate illius
traditionis au-
xit potius, quam
expiavit com-
missum, etsi cum
se occidit, sceler-
atum hominem
occidit. De ciuit.
Dei. lib. 1. c. 17.
Proximus sum
egomet mihi.
Terent.

A man is bound to exercise the greatest charitie to- wards himselfe, because euery man is nearest to himselfe. And therefore, if a parricide bee most odious, because by how much his parents are the nearer, by so much his fact is the wicked: then questionlesse, none are more wicked then they, who willfully perish by their owne handes, because none are so neare themselves as them- selves.

Fourthly, our life is the gift of God, it is hee that vnited the soule and bodie together; and therefore, without great impietie, they cannot bee separated.

We

(^a) We may not, when wee thinke good, breake off the league and couenant we haue with the bodie; but wee must patiently wair for the lawull dissolution thereof, and in the meane while, we must duly performe, whatsoeuer belongeth to a lawfull couenant.

Fifily, it is an iniurie to the Common-wealth and to the Kingdome, for by this meanes a subiect (in the multitude whereof the strength of the Kingdome consisteth) is taken away.

Sixtly, neither the *Patriareks*, nor *Prophets*, nor *Apostles*, nor *Martyrs*, would euer offer violence to themselves, whatsoeuer outrage and crueltie they endured from others, or whatsoeuer affliction God laid vpon them.

(^b) *Iob* was afflicted with greiuous calamities both outward and inward: inso much as in his passion he saith, *My soule chooseth rather to bee strangled and to die, then to bee in my bones*: yet for all this, he neuer sought to rid himselfe by death, but professeth with great constancie. *All the daies of mine appointed time will I waite till my changing come*. Our Sauour Christ told his Disciples, that hee sent them into the world, *as sheepe in the midst of wolues*, and that they should bee persecuted, and deliuered up into prisons, and brought before Kings and rulers for his name sake: yet hee neuer biddeth them worke their deliuerance, by bereauing themselves of their liues: but rather exhorteth them, *to possesse their soules by patience: and when they are persecuted in one Citie, he biddeth them flie to another*. So likewise he told Peter, that when he was old, he should stretch forth his hands, and another should gird him, and lead him whether hee would not, to shew, that he must suffer of another, and not of himselfe. Yea our Sauour himselfe, though by his death hee was to worke the redemption of mankind: yet hee would not by any meanes make away himselfe, but tarried for others to put him to death. Yea hee alwayes kept himselfe out of their handes, till the verie houre which his father had appointed was come.

Seuenthly, they that haue come to this desperate passe, to

a *Facile quod habemus cum corpore, non quandoque, volumus, possumus abrumper; sed legitimam eius resolutionem patienter nos expectare oportet, & interim que legiti sedentis sunt obseruare.* Bern. de vita solit.

b *Maluit sanctus Iob in sua carne mala perire, quam illata sibi morte cruciatibus carere.* Aug. de Cinit. Dei lib. 1. cap. 34. Job. 7. 15. & 14. 14. Mat. 10. 16. Luke 21. 12.

Luke 21. 19.

Matth. 10. 23.

Iohn 21. 18.

a Agnoscere delictum; proicere argenteos, non vereri Iudeos, omnia haec laudabilia fuerunt: at suffocari, non hoc ingnoscibile, sed Demonis opus est. Hugo in locum.

b In Phedone.

c Non videt Iudas quia non conuenit seruum Dei seipsum expellere de hac vita, sed expectare Dei iudicium. Aquin. in loc.

d Quare & tibi & pps omnibus retinendus est animus in custodia corporis, nec iniussu eius a quo iste est vobis datus, ex hominum vita migrandum est, ne munus humanum assignatum a Deo defugisse videamini. Cice. in somnio. Scip. I oc. com. claf. 2. cap. 9.

bee the murderers of themselves, haue for the most part bin most wicked & notorious sinners: as wee see in the example of *Zimri*, *Achitophel*, *Abimelech Saul* & *Iudas* in this place. Whereupon one saith, (a) For *Iudas* to acknowledge and confesse his fault, to cast downe the money hee had receiued for his treason, not to bee afraid of the *Iewes*: all these things were commendable; but to hang himselfe, this was not pardonable, but it was a worke of the Deuill. Last of all, euen many of the heathen men, by the light of nature haue condemned this fact. *Plato* (b) alleadgeth two reasons why it is vnlawfull. First, because it is not lawfull to kill another mans seruant. But euery man is the seruant of God. And therefore, one saith of this deed of *Iudas*, (c) that hee saw not that it was not meete for the seruant of God to depriue himselfe of his life, but rather to expect the iudgement of God. Secondly, because souldiers are condemned, if they cowardly leaue their standing, and runne away without the leaue of their Generall. He that brought vs into the world, & set vs in our seuerall places ought to haue the calling of vs hence: before which calling of his wee must not willingly depart. (d) And to the same purpose the Oratour hath a good saying; that euery good man must retaine his soule in the custodie of the bodie, neither must he depart out of this life, without his warrant that hath giuen it him, least he should seeme to refuse the charge which God hath assigned him. Yea it is condemned by the generall consent of all Christian Kingdomes. Where if a man offer violence to himselfe in this manner, all his goods are confiscate, and himselfe is denyed Christian buriall. And indeede, if the *Canons of the Apostles*, as *Peter Martyr* witneseth, doe condemne them that wilfully doe geld themselves, and call them no better then selfe-murderers: And if the Apostle reprove them, that in a colour of Religion, doe not spare their bodies. *Col. 2. 23.* but superstitiously doe excruciate them without any necessitie, as the *Priests of Baal* did *1. Kings. 18. 28.* and as the *Papists* many of them doe at this day: how much more are they to bee con-

condemned, that vtterly kill and destroy the bodie? And therefore, Saint *Augustine* (*a*) is verie peremptorie in this case, affirming that there is neither precept nor permission to bee found in all the Canonickall Scriptures, that either for attaining of immortalitie, or for preventing or auoiding of any miserie, wee may procure our owne death. As the pleasures of this world, though neuer so great, should not make vs loue this life, more then wee ought: so all the calamities that the world can lay vpon vs, should not cause vs to abridge the time of our life. Yea, forasmuch as the faith of Christians doth endure them with heroicall constancie, no miserie nor discontentment whatsoeuer, should cause them to lay violent hands vpon themselues. And indeede it is to bee feared, least while by this meanes they seeke to shun a temporall calamitie, they fall into an eternall and euerlasting miserie: As the fish that leapeth out of the boyling pan into the burning fire. And therefore if any bee so assaulted, as they begin to loath their life, and which is worse, intend to bee more cruell to themselues then homicides, let them remember, that they haue somewhat more to loose then a temporall life. *Woe beeto them*, saith the wiseman. *Ecclesiasticus. 2. 15. that haue lost their patience*: much more in such a desperate and distrustfull manner, as this is. Neither is it true fortitude and courage, what so euer foolish men pretend to the contrary. The Heathen *Poet* could say. (*b*) It is a madnesse, by death to preuent death. And Saint *Augustine* saith. (*c*) It is rather a weake and abiect minde, that cannot endure either the thraldome of the bodie, or the foolish opinion of the common people. And that is worthily to bee called a more stout & valiant mind, that can rather endure a wretched life, then shunne it. (*d*) And therefore, he preferreth the constancie of *Regulus* farre before *Cato*, for that he had rather endure his enemies, by seruing of them, then by death to rid himselfe out of their hands.

Againe, they that by this meanes desire either to reuenge, or to eschew another mans sinne, it is to be feared, they

a In sanctis Canonis libris
nusquam nobis
diuinitus præceptum aut permissum reperiri
potest, ut vel ipsius adipiscende
immortalitatis, vel ullius carenti
di cauendie mali causa, nobismetipsis necem inferamus.
De ciuit. Dei lib. 1. cap. 20.

b Furor est, ne moriari mori.

c Magis mens infirma, que ferre non potest vel duram corporis seruitutem, vel sultam vulgi opinionem. Maiorq; animus merito dicendus est qui vitam erum-
nosam magis potest ferre quam fugere. De ciuit. Dei lib. 1. cap. 22.

d Regulus maluit hostes ferre seruido, quam eis se auferre vinciendo. victores animos ferre quam mortem sibi inferre maluit. ibid. cap. 24.

a Nonne satius
est flagitium
committere,
quod penitendo
sanatur, quam
tale facinus, ubi
locus salubris
penitentiae non
relinquitur. Aug.
ibid. cap. 25.

b Ibid. cap. 26.

they fall into their owne. (^a) And is it not better for them, as one saith, to commit a sinne that may bee healed by repentance? And therefore, Saint *eAugustine* concludeth this question in this manner. (^b) This wee say, this wee affirme, this we approue by all meanes, that no man ought willingly to kill himselfe: neither for auoiding of temporall miseries, least hee fall into perpetuall: nor for the sinnes of another man, least hee that was not defiled by another be guiltie of a grieuous sinne himselfe: nor for his owne sinnes past, in regard whereof he standeth more in neede to liue, that they may bee healed by repentance: nor for the desire of a better life after death, because they that are guiltie of their owne death, can hardly looke for a better life afterward.

Obiection.

c Euseb. Ecclef.
hist lib. 8. cap. 12

d Ibid. cap. 17.

But it wilbe obiected, that in the first persecutions of the Church, there are examples of many, that to preserue themselves from sinne, haue procured their owne death. As namely (^c) in *Antioch* a certaine noble woman, with her two daughters, that were virgins, cast themselves into a riuer, least they should bee compelled to offer sacrifice to Idols. And two other godly virgins, rather then they would endure the violating of their chastitie, drowned themselves in the waues of the Sea. (^d) And one *Sophronia*, whose husband was gouernour of Rome vnder *Maxentius*, when the Emperour by his messengers enticed her to whoredome, made her husband acquainted with the matter; and perceiuing, that hee for feare of the tyrant, had giuen his consent, she intreated the messengers to stay till she had made her ready; and going into her chamber, and first on her knees making her prayers to God, she fell vpon a sword and killed her selfe. These and many such like examples, are highly commended by writers of those times; as though these facts had beene done by the instinct of the holy Ghost: as *Sampson*, who procured his owne dearch to be reuenged of the *Philistims*. But we are to know that the comparison holdeth not betweene *Sampson* and these persons. For it is certaine indeed, that that which *Sampson* did

did

did, hee was moued to it by the spirit of God. For at his prayers, God restored him his former strength, which before hee had lost. And the authour of the *Epistle to the Hebrewes*, giueth testimonie of his faith and pietie, and reckoneth him in the *Kalander* of the Saints. But the like cannot bee truely said of any of these. Nay Saint *Augustine* seemeth vterly to disallow the fact, speaking of *Lucretia* (*a*) that if it bee not in chastitie when a woman is rauished against her will: it is no iustice when a chaste person is punished. The like example haue wee of Iudge *Hales* in our owne stories: who as wee haue heard before, (*b*) hauing for feare consented to the Bishops in *Queene Mariess* time, was afterward so troubled in his conscience for it, that he would haue killed himselfe with his penknife, had he not beene preuented. But still he could neuer rest, nor be quiet in his minde, till he had drowned himselfe in a little brooke neare to his house. Though wee cannot approue of this fact of his, and such like: yet wee are not altogether to despair of his saluation. For no man knoweth whether God that sheweth mercy (*c*) in a moment, did giue him repentance in the instant of his death. The iudgements of God are secret and vnsearchable: wee cannot comprehend the vnmeasurable depth of his mercy. And therefore, we should leaue the finall iudgement of these cases, to his determination, *Who is ordained of God to be Iudge of quick and dead*. Others there are, that in phrensie and distraction of their braine, doe make away themselves: who howsoeuer they may bee blamed for other sinnes formerly committed by them: yet in this case, they ate rather to bee pittied then rashly censured. For they haue not free election, and therefore, the action is not to bee reputed as done by them. Againe, we are to consider the whole course of their former life, and to iudge according to that, rather then by any sodaine accident. Indeepe if their life hath beene wretched and vngodly, and they die in this manner, there is great cause to doubt of their estate. (*d*) But if they haue liued in the feare of God, and haue giuen testimonie

Iudg. 16. 28. 29.

30.

Heb. 11. 32.

a Si non est ea
impudicitia,

qua iniusta com-

primitur: non est

hec iniustitia, qua

casta punitur. De

Ciuil. Dei lib. 1.

cap. 19.

b Fox. Mart.

pag. 1393.

c Inter pontem

& fontem. Aug.

Rom. 11. 33.

Act 10. 42.

d Prorsus con-

firmo audio di-

cere, non potest

male mori, qui

bene vixit. Aug.

de discipl. Christi.

of their godlinesse in the former course of their liues, wee are to hope well of them, whatsoeuer their end bee. But still it is a fearefull case for a man to goe out of the world in this manner. And therefore it behooueth euery one of vs, to take great heed of the assaults of *Sathan*, who often times perplexeth our minds with the consideration of our sinnes, and Gods displeasure conceiued against them. As hee dealt with *Iudas*, so hee dealeth continually: when a man is about siene, he eggeth him forward, and deuiseeth excuses and pretenses, to make him sinne more securely. But when the deede is done, and the conscience smitten with remorse for it, hee straightway is at hand; and that which before he extenuated, perswading a man, that it was but a small matter; now he agrauateth to the vttermost, and laboureth to bring the conscience (alreadie vexed and tormented) to vtter desperation, and neuer leaueth, till hee cause the poore sinner to make away himselfe, vnlesse God in his mercy preuent it. So likewise, when hee findeth a man oppressed with some grieuous calamity, he perswadeth him, that God hath forsaken him, and therefore, it is best for him to rid himselfe, by offering violence to his owne bodie. But in both these cases the sweet and gracious promises of the Scripture, doe asoord vs most firme and sound consolation. And therefore, we should arme our selues with a constant faith in them, that *so we may be able to quench all the fierie darts of the Denill*. Wee must stoutly and valiantly resist these and such like assaults: and not suffer our selues by any perswasion of his, to bee drawne away from God. Wee must take heede that wee fall not into these fearefull snares of *Sathan*: and pray earnestly, as our Sauour hath taught vs, that the *Lord will not leade vs into temptation*: that is, that he will not withdrawe his grace from vs, and so suffer vs to bee ouercome. And if at any time, any grieve or sorrow lie vpon the soule: which we are not able to beare, let vs not for all that *giue place to the Denill*, and to such horrible motions as he will bee readie to suggest: but let vs resort to some faithfull Christians, especially to some godly Ministers

Ephes. 6. 16.

Mat. 6. 13.

Ephes. 4. 27.

Ministers, who are best able to relieue vs in such cases, with
comfort out of the word of God; and that burden which
we are not able to beare by our selues alone, let vs lay it on
their shoulders; that so *they supporting vs by lone, and*
helping to beare our burden, as the Apostle ex-
horteth, we may be preserved from
this fearefull fall of des-
peration.

Ephes. 4. 2.
Gal. 6. 2.

FFNFS.
